

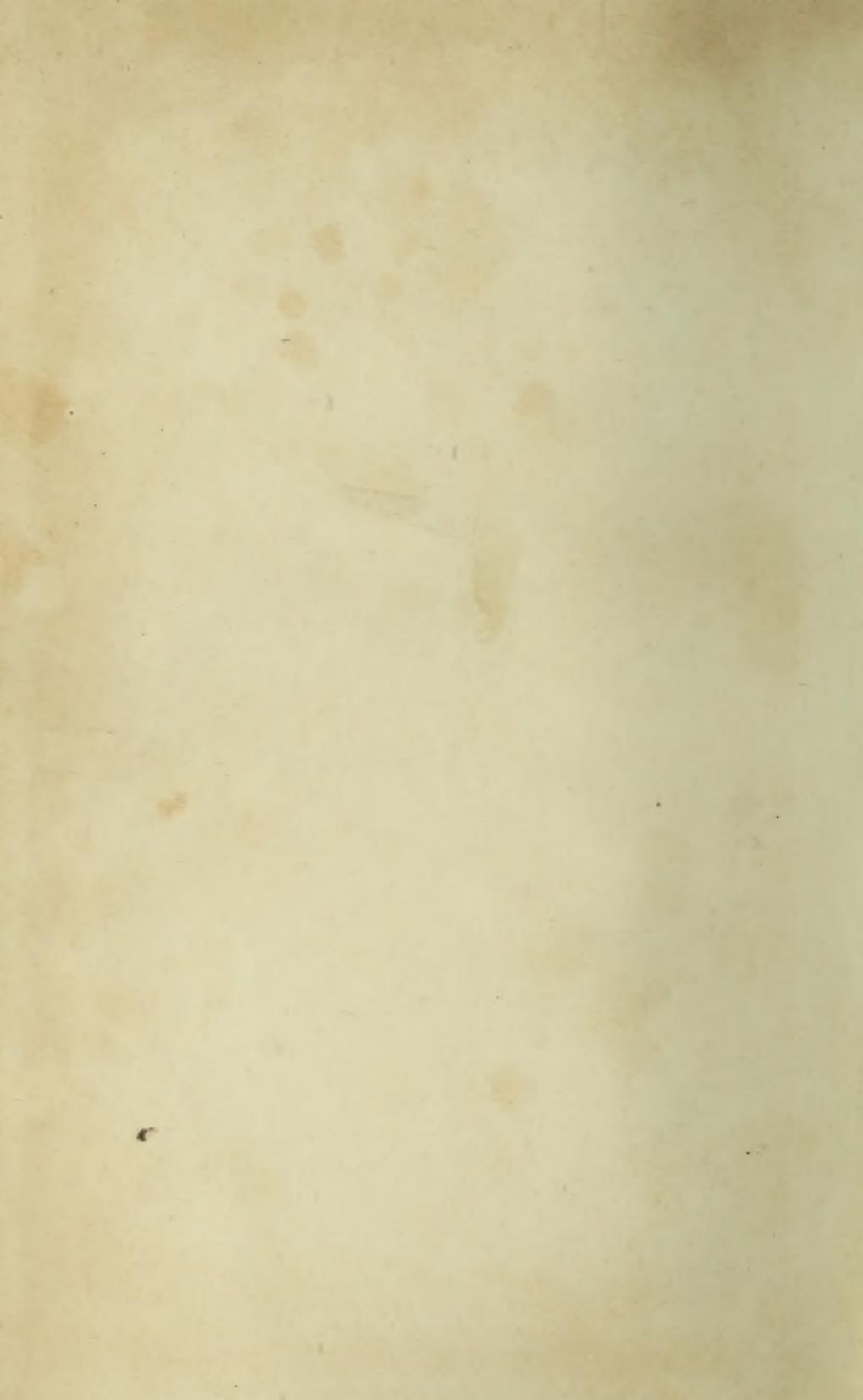
A HISTORY OF
THE NEW MEETING HOUSE,
KIDDERMINSTER.

DUKE
UNIVERSITY



DIVINITY SCHOOL
LIBRARY

A





Digitized by the Internet Archive
in 2022 with funding from
Duke University Libraries



THE NEW MEETING HOUSE, AFTER 1883.

A HISTORY
OF THE
NEW MEETING HOUSE
KIDDERMINSTER

1782—1900

COMPILED AND EDITED

BY

E. D. PRIESTLEY EVANS.

KIDDERMINSTER:

PRINTED AT THE OFFICE OF THE KIDDERMINSTER SHUTTLE.

1900

Div. S.
284.094247
E92H

PREFACE.

Were it not for the discovery of the "Church Book" - which occupies the first place in this volume, the History of the New Meeting Congregation would not have been undertaken, as the key to the whole would have been missing. The book, which is in manuscript, had been lost for a generation or so, for the late Mr. George Hopkins, in our Monthly Record for June, 1888, says "I can find no record of the building and opening of the Chapel, though I remember seeing a small book containing a list of subscribers to the building, commencing with Mr. Pearsall's name for £100, followed by several sums of £50." This missing book was found a few years ago, and supplied all the information respecting the founding of the New Meeting —about which little had been positively known.

This discovery gave me the impulse to commence a work that would otherwise have been very incomplete, if undertaken. The Book throws great light on the religious conditions of the time at which it was written (*circa* 1785), and perhaps there is none more interesting than the fact that representatives of three out of the four ministers of the Old Meeting helped to found the New Meeting, as is seen from the Subscription List and Communicants' List. The book was partly written by Nicholas Pearsall. The hand-writing of the other part I have not been able to identify; but the whole had evidently been revised by Mr. Pearsall, and was probably written under his supervision.

There will naturally be still a great deal wanting in the narrative I have compiled; but I have done my utmost to secure all the information possible from old inhabitants who could supply me

with any, in addition to all MS. and other books available. I have attempted to amass all the facts possible, so that it may be made a useful, and I hope an interesting, handbook.

So many have helped me in various ways that it is not possible to mention here the names of all. Their names will be found set down in their proper places as my authorities on certain subjects, and all these ladies and gentlemen I beg to thank most heartily. Particular mention, however, must be made of the Hopkins family for so carefully preserving the valuable letters of the Rev. William Severn, and their kindness in placing their papers at my disposal; also of Mr. W. H. Talbot, who has shown great interest in the progress of this work, and has done all he could to facilitate it by handing me all the numerous documents in his possession relating to my subject and by throwing light upon them, as well as supplying much other valuable information.

Thanks are due to the Chapel Committee for sanctioning the publication, and to Miss Stooke, Mr. Hopkins, and Mr. Hepworth for guaranteeing the cost of printing. The Rev. Alexander Gordon, M.A., has greatly assisted me by revising proofs and by several valuable footnotes.

E. D. PRIESTLEY EVANS.

Kidderminster,
July, 1900.

ILLUSTRATIONS.

				<i>Page</i>
			Facing	Title Page
Present Chapel	4
Portrait of Richard Baxter	31
Manor House, Shell	31
<i>PORTRAITS OF MINISTERS :—</i>				
William Severn	49
Richard Fry	87
John Taylor	125
Matthew Gibson	129
Edward Parry	135
Abraham Lunn	140
William Henry Fish	144
William Edward Mellone	147
William Carey Walters	150
James Hall	154
E. D. Priestley Evans	155
The Old Chapel	178
Plan of first Pulpit	180
Plan of second Pulpit	180
Interior of Chapel	182
Richard Baxter's Pulpit	192
Plan of Ground	197
The Manse	199
The old Schools	221
The present Schools	226
Rev. John Davies, M.A.	242
Dr. Carpenter	273
William Mountford	275

CONTENTS.

	Page
Church Book	1
Nicholas Pearsall	29
The Pearsall MSS.	37
Ministers :—	
(1) Robert Gentleman (July 25, 1784—July 10, 1795)	43
(2) William Severn (Jan. 6, 1797—March, 1806)	49
The Severn MSS.	59
(3) John Lane (Dec., 1807—Sep. 29, 1809)	83
(4) J. B. Smith (Oct., 1810—March (?), 1813)	85
(5) Richard Fry (Oct., 1813—March, 1836)	87
The Fry MSS.	113
(6) John Taylor (April, 1836—Aug. 29, 1841)	125
(7) Matthew Gibson (Jan. 2, 1842—July 30, 1854)	129
(8) Edward Parry (Jan., 1855—1869)	135
(9) Abraham Lunn (Jan. 2, 1870—Dec., 1873)	140
(10) William Henry Fish (Dec., 1874—April 1, 1876)	144
(11) William Edward Mellone (Oct. 1, 1876—Jan., 1880)	147
(12) William Carey Walters (April, 1880—Sep., 1887)	151
(13) James Hall, (June 3, 1888—May 18, 1890)	154
(14) E. D. Priestley Evans, (September 28, 1890)—	155
Members of the Church :—	
Founders	156
Later Families	161
The Trust Deed and Trustees	168
Church Officers—Treasurers and Wardens	176
The Chapel :—	
The three Great Alterations	178
Memorials	187
Burial Ground	190
The Vestry	192
Land and Property	197
The Church Services	201
Collections..	207
Institutions :—	
The Sunday Schools (1785)	209
The Day Schools (1786)	221
Provident Society (1790)	232
Pearsall's Grammar School and Trust (1795)	237
Pearsall's Grammar School Masters :—	
Rev. William Blake ..	240
Rev. Roger Ward ..	241
Rev. Evan Jones ..	241
Professor Whitelocke ..	241
Rev. John Davies, M.A.	242
Rev. Edward Parry ..	242
Minor Institutions :—	
The Library (1796 (?)) ..	243
The Brotherly Society (1817) ..	244
The Tuesday Evening Meetings (1865)	245
The Mothers' Meeting (1878) ..	247

	<i>Page</i>
The Girls' Club (1878)	248
Ladies' Benevolent Society (1878)	249
Cricket and Football Clubs (1878)	249
Ladies' Sewing Society (1880)	249
Youths' Club (1880)	250
The Guild of the Good Shepherd (1881)	251
Band of Hope (1881)	255
Gymnasium (1891)	255
Elocution Class (1892)	255
 Charities and Trusts :—	
Joseph Read's Charity (1709)	256
Bishop Hall's Charity (1710)	260
Bishop Hall's Clothing and Bible Charity	262
Edward Butler's Charity (1718)	265
Jane Mathers (1731) and Sargent Crane's Charity (1787)	267
Pearsall and Crane Trusts	268
George Talbot's Trust (1868)	269
Anonymous (1899)	269
 Scions of the Church :—	
Rev. Joseph Jevans	270
Dr. Lant Carpenter	273
Rev. William Mountford	275
Rev. Charles Davis Badland, M.A.	280
Rev. Edward Parry, junior, B.A.	280
Rev. George Andrew Payne	280
Rev. Harry Edward Haycock	281
Rev. William George Price	281
 Biographical Notes on some Names mentioned in "The Church Book"	
282	

APPENDIX.

List of First Pew Holders at the New Meeting	293
List of First Communicants	293
List of MS. and other books belonging to the New Meeting Congregation	294
Lists of Day School and Chapel Subscribers	296
Richard Eve's Trust	300

HISTORY OF THE NEW MEETING HOUSE, KIDDERMINSTER.

In the following reproduction of the Church Book the arrangement of the original is retained and the spelling as far as possible. The notes given at the foot of the page are also original, except when otherwise signed. Biographical notes on most of the names mentioned therein, especially those of ministers, are given in a separate chapter towards the end of the volume.

CHURCH BOOK *Belonging to the New Chappel,* KIDDERMINSTER.

CONTENTS.

Chapr. I.

A General Account of the Dissenting Interest in Kidderminster from Mr. Baxter's time to the Death of Mr. Fawcett.

Chapr. II.

A more particular acct. of the Separation that took place after Mr. Fawcett's Death, and the formation of the Society at the NEW CHAPPEL till the time of Mr. Gentleman's settlement among them.

Chapr. III.

Contains an acct. of the principal business transacted and resolutions agreed to at all publick meetings from the time of Mr. Gentleman's settlement at Kidderminster.

CHAPTER I.

"A general account of the Dissenting Interest in Kidderminster, from Mr. Baxter's time to the death of Mr. Fawcett."



THE great success of Mr. Baxter's ministry for sixteen years laid the foundation of the Dissenting interest at Kidderminster. This great and good man was born Nov. 12th, 1615, at Eaton Constantine*, near Salop, where his father had a competent estate. He had very indifferent schoolmasters* in his childhood, and when he grew up he had not the advantage of an academical education, though he was extremely desirous of it; but the greatest assistance he had in his studies was the private advice of some Divines to whom he applied for it. Yet by the Divine blessing upon his uncommon diligence, his sacred knowledge was such as few in the University ever arrived to. He was serious betimes. His father said with tears of joy to a friend, "I hope my son Richard was sanctified from the womb." When he was a little boy in coats, if he heard other children use profane words in play, he would reprove them, to the wonder of many. At the age of 14 the reading of *Parsons* on Resolution brought him under such religious impressions as never wore off. When he was about 18 he was persuaded to make a trial of a Court life as the most likely way to rise in the world. In order to it he was sent up to Whitehall to Sir Henry Herbert, Master of the Revels, who received him courteously, but could not persuade him to stay with him. His inclinations were quite another way. He returned into the country, and followed his studies with indefatigable eagerness. He was afterwards kept a long while with the calls of approaching death at one ear and the questionings of a doubtful conscience on the other, and carefully read all the practical treatises he could get for his direction and satisfaction. From the age of 21 to 23 he was so weak that he hardly thought it possible he should live above a year, and yet having a warm sense of religion, and being willing to do some good before he left the world, he entered into the ministry, and was examined and ordained by Bishop

*This is a mistake, his birthplace was Rowton, near High Ercall. In his education, he was, however, much indebted to John Owen, of Wroxeter, (buried 23rd February, 1633). —E. D. P. E.

Thornborough, of Worcester, before he had distinctly read over the book of ordination, or the homilies, or examined with any degree of exactitude the Book of Common Prayer, or the Thirty-nine Articles. He was first at Dudley, where for about nine months he preached to a numerous auditory. He went from thence to Bridgenorth, where he was assistant to Mr. Madstard. The Etcœtera oath put him upon closely studying the affair of conformity, and the more he weighed it the less he liked it. Tho' he thought not all kind of Episcopacy unlawful, he could not so approve the English Episcopacy as to think it lawful to swear he would never consent to have it alter'd. And he observed that that Oath which was designed unalterably to subject the nation to Diocesans did but set many the more against them. Upon the opening of the Long Parliament a committee was appointed to hear petitions and complaints against such as were scandalous amongst the clergy. The town of Kidderminster had drawn up a petition against Mr. Danse, their vicar, and his two curates, as insufficient. The living was worth £200 per ann., and the Vicar, in order to the compounding matters offered £60 per annum to an agreeable preacher to be chosen by 14 trustees. They, upon hearing Mr. Baxter, chose him and he accepted, observing that in all the changes he passed thro' he never went to any place he had before desired, designed, or thought of. He spent two years at Kidderminster before the Civil War broke out, and about 14 years afterwards; but never used the Vicarage house, tho' authorized by an order of Parliament, but the old Vicar lived there without molestation. Mr. Baxter found the place like a piece of dry and barren earth. Ignorance and profaneness, as natives of the soil grew very luxuriant. But by the Divine blessing upon his labour and cultivating, the face of paradise appeared there in all the fruits of righteousness. Rage and malice created him much opposition at first; but at length his unwearied pains were crowned with unexpected success. When he first came thither there might perhaps be a family in a street that worshipped God; but when he came away there was not above a family on the side of a street that did not do it. He had 600 communicants, and there were but few families in the whole town but what submitted to his private catechizing and personal conference. He returned to London soon after he saw how things were going at the Savoy Conference, where he was a Commissioner.* Tho' he lived 30 years after yet

*About this time he drew up his Reformed Liturgy which some persons have thought to be the best they ever saw.

he never made his Kidderminster friends a visit, lest he should thereby irritate his persecutors, who were very watchful of all his motions. After having suffered many fines, imprisonments and insults, particularly from Judge Jefferies, he lived to see the dawn of more happy days and then died in great peace and comfort, Dec. 8th, 1691, and was interred in Christ Church, whither his corpse was attended by a numerous concourse of persons of different ranks, and especially of ministers, some of them Conformists, who paid him this last office of respect. The following view of this good man's character and dying behaviour is taken from Dr. Bates's funeral sermon for him. After some account of the early part of his life, related at the beginning of this article, and his usefullness at Kidderminster, particularly in the conversion of souls, the Dr. goes on: "This was the reigning affection of his heart, and he was extraordinarily fitted to obtain his end. His prayers were an effusion of the most lively melting expressions, and his intimate ardent affections to God. 'From the abundance of his heart his lips speak.' His soul took wing for Heaven and wrapt up the souls of others with him. Never did I see or hear a holy Minister address himself to God with more reverence and humility, with more zeal and fervency, or with more filial affiance in the Divine Mercy. In his sermons there was a rare union of arguments and motives, to convince the mind and gain the heart. All the fountains of reason and persuasion were open to his discerning eye. He had a marvellous felicity and copiousness. There was a noble negligence in his stile, for his great mind could not stoop to the affected eloquence of words. He despised flashy oratory, but his expressions were clear and powerful; so convincing the Understanding, so entering into the Soul, so engaging the Affections, that those were as deaf as adders who were not charmed by so wise a charmer. He was animated with the Holy Spirit, and breathed celestial fire to inspire heat and life into dead sinners, and to melt the obdurate in their frozen tombs. His wonderful diligence in catechizing the particular families under his charge was exceeding useful to plant religion in them. The idea of a faithful Minister, delineated in his *Reformed Pastor* was a copy taken from the life, from his own zealous example. While at Kidderminster his illustrious worth was not shaded in a corner but dispersed its beams and influence round the country. By his counsel and excitation the ministers in Worcestershire, Episcopal, Presbyterian and Congregational, were united, that



RICHARD BAXTER.

From Engraving by J. Spilsbury, in Vestry.]

by their studies, labour, and advice, the doctrine and practice of religion might be preserved in all their Churches. Mr. Baxter was not above his brethren, but he was the soul of that happy Society, &c."

In the latter part of his discourse he proceeds thus:—
 " He continued to preach so long, notwithstanding his wasted languishing body, that the last time he almost died in the pulpit. It would have been his joy to have been transfigured in the Mount. Not long after his last sermon he felt the approaches of death, and was confined to his bed. His last hours were spent in preparing others and himself to appear before God."

" I went to him with a very worthy friend, Mr. Mather, of New England, the day before he died, and speaking some comforting words to him, he replied ' I have pain, there is no arguing against sense, but I have peace, I have peace.' I told him ' You are now approaching to your long desired home.' He answered ' I believe, I believe.' He expressed a great willingness to die, and during his sickness, when the question was asked, how he did, his usual reply was (as Mr. Sylvester says) ' better than I deserve to be, but not so well as I hope to be,' or else ' almost well.' His joy was remarkable when in his own apprehensions Death was nearest. I shall conclude this account with my own deliberate wish:— May I live the short remainder of my life as entirely to the glory of God as he lived; and when I shall come to the period of it may I die in the same blessed peace wherein he died; may I be with him in the Kingdom of Light and Love for ever!"*

The first settlement of the Dissenting Church in Kidderminster was under the pastoral care of Mr. Baldwin, who, in 1662, was ejected from Chadsley, about four miles distant, and who was deservedly esteemed for his great ministerial abilities. Mr. Baxter, in his Life, speaks of him as a good scholar, a sober, calm, grave, moderate, peaceable minister and an extraordinary Preacher, wherefore, says Mr. Baxter, " I desired when I was driven from Kidderminster that the people would be ruled by him." During this time the place where they assembled for worship was in some outbuildings belonging to a private house.[†] He died Jan. 30th, 1692-3, and his funeral sermon

*See Nonconformist Memorial, vol. II, under the article Kidderminster.

[†] On the same spot of ground where the Dissenters' met for worship in 1753, while their meeting house was building, and where Mr. John Cooper's malthouse now stands in Mill Street. 1785.

was preached by Mr. White, the Vicar, with whom he had been very intimate.

The following is extracted from his Funeral Sermon, preached by R. White, B.D., and Vicar of Kidderminster, about the beginning of February, 1692-3. In the Author's preface, dated 22nd August, 1693, this sermon is said to be preached before a numerous congregation, both of ministers and people, both Conformists and Nonconformists, and had the good hap to meet with general acceptance from the auditory then present.

Mr. White says his deceased friend had been for many years tutored by God in the school of affliction. Besides several afflictions more ordinary, he was for several years exercised with those two severe diseases, the Stone and the Gout. His last fit of the Stone, which brought on that weakness which ended in death, was extended to the length of about eleven days together, and very acute too, and his other disease, the Gout, did at last take its turn as was usual formerly, and as 'tis supposed by piercing into his bowels put an end to his pains and dolours by putting an end to his life
Besides his known and exemplary holiness and regularity of his life, and his constant attendance on his ministry, that which I would particularly recommend to your imitation is his signal patience under his great dolours, and his biting them in as it were, and keeping them in to himself, and this not out of a stoical apathy or insensibility, but out of a principle of faith and heavenly-mindedness. He had cast anchor within the vail, and hereby came to enjoy that great measure of fixedness of spirit which was not easily overcome even by his greatest pains and dolours. This especially appears in his last illness, particularly two days before his death, how did he lay out his little strength in speaking of God and Christ, and Heaven and Heavenly things, and that with a kind of transport; even the night before his death, when his strength failed him for some hours, he was perceived twice to repeat the word "Heaven." During his long silence from his public ministry his good temper and moderation were as much to be commended as the former instances of his patience under his pains. He was no friend to that running into extremes so common amongst us. He had good ministerial abilities. He was an healer of breaches rather than caused them to grow wider, which appeared from that temper and moderation of

judgement which he exprest in matters under controversy,—from his constant owning and favouring the public ministry not only by his presence but by engaging others to attend on it,—and from a passage he uttered not many days before his death, viz:—“That in the choice of a successor to him in his ministry, he hoped they would labour to fix on one of a quiet temper and moderate principles, that would be a healer rather than an enlarger of our breaches.” Mr. White calls him “our reverend friend now deceased.”

Mr. John Spilsbury, nephew of Dr. John Hall, Bishop of Bristol, succeeded Mr. Baldwin in 1694. About the time of Mr. Spilsbury’s coming the Old Meeting House was erected.* He died 31st January 1726-7, after he had lived in Kidderminster with great reputation and usefulness 33 years. His son, Mr. Francis Spilsbury, late minister of Salter’s Hall, London, would frequently relate this story, viz., that soon after his father came to Kidderminster, the Vicar sent for him, and assuming an air of sternness and severity, said to him “What do you mean, Mr. Spilsbury, by coming here to disturb my flock and drawing them away from their proper pastor.” Mr. Spilsbury assured him “that his coming to Kidderminster was with no such intention, and that his sole view was to serve God in the Gospel of His Son, and to do good to souls.” “Young man” said the Vicar, still continuing his sternness, “can you lay your hand upon your heart and say that?” “I can,” replied Mr. Spilsbury, “with great sincerity and truth.” Upon that the old gentleman got up, embraced him in his arms, and said, with a flow of tears, “then from this time we are one, and our aims and views the same,” and so long as the worthy Vicar lived their harmony and friendly intercourse was uninterrupted, meeting every week at each other’s house for prayer and conversation, which generally turned upon the most likely means of promoting the common interest of their Master, and the common salvation of souls. The following is the Character of the Revd. Mr. John Spilsbury, extracted from his funeral sermon, preached by Mr. C. Blackmore, of Worcester, but never printed:—

“He feared God greatly in his youth. He inherited the graces both of his father and mother. He chose the ways of God betimes, and chose the way of Nonconformity out of judgment and conscience, was a great credit to it and promoter of it,—the disposal of his children as well as the course

*It was opened on Lord’s Day, July 19th, 1693.

of his own life show'd his heart therein. He was a lover of good men, not given to Bigotry, but Charity and Hospitality ; had always an open heart, house, head and purse. He had a great genius and was very judicious, the most qualified person I have known who had no more publick education. He appeared as if he had been under all the advantages of the most large, expensive, liberal and open Education. God blessed him from his youth with considerable health, wealth, comliness and estate. It pleased God to bless him with a numerous offspring, sons and daughters. A most prudent disposer of his family and private affairs, he was also thought worthy of many publick trusts and faithfull in them all. A peace-maker, a peace-keeper ; a ready, faithfull and compassionate friend,—nearer than a brother. He was a man of understanding, of an excellent spirit. He was a man that sought your good, in prayers frequent, and most suitably adapted to your particular cases and occasions, and to the publick also. He was a practical, solid, grave, judicious preacher, expositor, catechist and conferencer ; in all these cases laying out himself,—vigilant, indefatigable, I must say overworking himself from first to last, whereby he broke a brave constitution, and was brought under many pains, weaknesses and infirmities. He was a pattern of patience to you as well as a light among you. He had many seals to his ministry. His natural and acquired endowments all concurred to render him generally usefull and acceptable in city, town and country. These counties, nay, many in London, England and Wales do and will lament this great, this good man's death. He was lovely in his person, mien and appearance. He was lovely in his death ; he was lovely too after his death above most. As he lay in his coffin he seemed more like one asleep than dead. You enjoyed him, I think, about 33 years. What excellent ministers has God provided for you in this place ! You have had three of God's worthys,—Mr. Baxter, Mr. Baldwin and Mr. Spilsbury.”

Dr. Latham, in his funeral sermon for Mr. Bradshaw, introduces the character of Mr. Spilsbury thus :—“ You can never lose the idea of your former pastor, the late Revd. Mr. Spilsbury, whose graceful and familiar address from the pulpit, and wise and prudent conduct out of it, gave him so much weight and influence in his place. Of his superior merit we had the highest testimony from that great man, his uncle,

Bishop Hall, Master of Pembroke Colledge in Oxford, and Margaret Professor, who frequently resided in his family, and had the attendance of the clergy there at the same time that his worthy nephew, as a Dissenting Minister officiated among you at the Meeting. Could Mr. Spilsbury have satisfied himself in the terms of Conformity, every one must be sensible of the advantages his relation gave him for preferment; but when the good Bishop could not serve him in that way he gave him the last testimony of his affection and respect in making him his executor."

It appears by Mr. Spilsbury's tomb in this churchyard that he died 31st January, 1726-7.

Mr. Spilsbury's son-in-law, Mr. Matthew Bradshaw, who had been his assistant, succeeded him in the pastoral office, and continued in that relation 16 years. He died November, 1742. Both Mr. Spilsbury and Mr. Bradshaw fixed their time for preaching so as to attend themselves, with many of their people, on the service of the Parish Church. At the latter end of Queen Ann's reign, Mr. Howard, the vicar, delivered some severe things against the Dissenters in his preaching, which occasioned Mr. Spilsbury and his friends to drop their constant attendance there; but the practice of having the dissenting worship at the times different from those of the Parish Church continued till the year 1782, when the congregation divided into two distinct Societies. Mr. Spilsbury and Mr. Bradshaw were accustomed to preach frequently on a Lord's Day, in the Town Hall at Kingfare, about five miles from Kidderminster; but the principal person there having educated his son at Oxford, who became vicar of the parish, the Dissenters have ever since withdrawn themselves from thence.

The following is an account of the late Mr. Bradshaw extracted from his funeral sermon, preached by the Rev. Dr. Latham, M.D., 28th November, 1742. "When he was very young he was distinguished by uncommon gravity and application to his books. The proficiency he made in classical learning at the publick school at Uttoxeter (his native place,) was much taken notice of and applauded; and when he was esteemed greatly qualified in that way he came very early under my care for Academical Literature, but had the melancholy prospect of being interrupted therein by the Schism Act. But when this storm blew over I had again the pleasure to preside over his studies and to assist in forming a

mind that raised the greatest hopes of future usefulness. His friends promised themselves another Matthew Henry in him; but the tender constitution of his body was a great weight on his spirits, and an excess of modesty concealed great merit. When he was persuaded into the pulpit his first performances and the grave manner of address were extremely acceptable to the serious part of his auditory. He had read so much of the old practical divinity that with pleasure they perceived a tincture of the same devout spirit run thro' all his discourses. These were plain and edifying, and upon those important subjects wherein good men are generally agreed. He began as to this where the great Mr. Baxter ended, with a noble negligence of all those controversies which take off men's attention from practical holiness, and instead of improving their minds or mending their hearts, seldom leave them much wiser or better. In consequence of this his charity extended to all that love our Lord Jesus Christ in sincerity. He had a prevailing regard to the great things of religion, and as these took up all his thoughts they naturally derived on him the temper of that world where there is none of the disputes of this. His whole nature was a beautiful delineation of the Gospel he preached, soft, mild, inoffensive and exemplary. You had every week your portion, neither crude and indigested, nor refined beyond the substance and virtue, but the sincere milk of the Word, that you might grow thereby, which made it your own fault if you did not."

Mr. Bradshaw died 10th November, 1742, and his funeral sermon was preached by E. Latham, M.D., 28th Nov., 1742.

Upon the death of Mr. Bradshaw the Church continued without any settled pastor for upwards of two years, occasioned by a difficulty in choice of a successor, when they invited Mr. Benjamin Fawcett, then assistant to Mr. Stodden at Taunton, who settled at Kidderminster at Lady Day, 1745. He was a warm, zealous, and affectionate preacher, and his ministry very acceptable and usefull to many. But his engaging in the Trinitarian Controversy which was agitated at that time, though he took a moderating and reconciling part in it, and the countenance that was given by some of his people to Lady Huntingdon's ignorant itinerant preachers, and their fitting up a place for them occasionally to preach in, proved a source of no small uneasiness to him, and rather embittered his latter days. He died October 18th, 1780. He was attended to the

grave by his principal people, in mourning. His funeral sermon was preached by Mr. Taylor, of Carter Lane, London. The sermon was never printed, but he gives him a character for zeal and diligence by no means inferior to any of his predecessors since the days of Mr. Baxter.

CHAP. II.

“A more particular account of the separation that took place after Mr. Fawcett’s death, and the formation of the Society at the New Chappel, till the time of Mr. Gentleman’s settlement among them.”



ROM those circumstances mentioned in the close of the last chapter, particularly the relish which many had contracted for a strain of preaching so very different from that of their former ministers, under whom the church had flourished for almost a century, it was much feared that a division would be unavoidable upon the choice of a Minister, though much ineffectual pains were taken to prevent it for more than 12 months after the death of their late Pastor.

So long as the dissatisfied brethren entertained any hope of a candid and respectable Ministry under which they might all happily unite and be edified, they continued to fill up their places in publick and joined in their religious exercises on their evenings of prayer. But when a variety of circumstances caused those hopes to vanish, and the greater number confiding in their strength, began to carry things with an high hand, and to pay little regard to the comfort and edification of their conscientious brethren, a very large and respectable minority availed themselves of that noble principle of Protestant Dissenters of chusing for themselves one that, in their judgment, was likely to be most usefull in promoting the great ends of religion among them. Accordingly, at a meeting held Dec. 26th, 1781, the following paper was drawn up :—

“ WHEREAS the Rev. Mr. Barrett has signified his determination to take upon himself the pastoral office among the Dissenters at Kidderminster, tho’ he was previously informed that a considerable number of the congregation had not signed his invitation; that among this number were the majority of

the principal subscribers, all the trustees for the Minister's house, and seven of the trustees for the Meeting House, and that if he came a division must inevitably ensue.

Resolved therefore,

I.—That as we cannot with satisfaction sit under the ministry of Mr. Barrett, we will do our utmost to obtain and support some other minister, who may be the man of our choice, and to provide a convenient place of worship.

II.—That we will enter into subscriptions for the following purposes :—1st, to erect a commodious place of worship, provided the use of the present Meeting House cannot be obtained. 2nd, to raise an annual stipend for the minister we may chuse. 3rd, to provide suitable occasional preachers and a temporary place to attend in, if necessary, till a stated minister can be fixed among us, and the proposed erection compleated.

III.—That the following gentlemen be desired to act as a Committee to carry these resolutions into effect, and that they would conform to the instructions hereafter mentioned, viz.,

Mr. JNO. JEFFERYS,
Mr. MATT. JEFFERYS,
Mr. NICHOLS. PEARSALL,
Mr. SERGT. CRANE,
Mr. NICHLS. PENN,
Mr. JNO. RICHARDSON,
Mr. DANL. BEST.

IV. That the following instructions be given to the Committee :—

1. That they open subscription papers for the purposes mentioned in the second resolution, and that they wait upon all the persons they think proper, to obtain their voluntary subscription.

2. That they draw up an invitation to the Rev. Mr. Saml. Fawcett to become our pastor, and that they present the draft of an invitation at the next meeting.

3. That they wait upon every trustee of the Meeting House to obtain consent to attend there in the intervals of the present hours of worship, upon such occasional preachers as can be procured; and if they should not obtain such consent, to seek for some other temporary place to attend in.

4. To prevent loss of time and other inconveniences in case the application to Mr. Saml. Fawcett should prove unsuccessful, that they carry on such correspondence and take such other steps as appear to them proper for procuring information respecting other persons to be proposed as candidates, and also respecting occasional preachers, respecting proper articles to be inserted in the Deed of Trust for the intended New Meetinghouse, and respecting the constitutional principles on which the new congregation should be founded.

5. That they particularly consult the following gentlemen concerning the matters contained in the fourth instruction. viz., the Revs. Mr. Orton, Mr. Spilsbury, Mr. Thompson, Mr. Urwick, Mr. Robins, Mr. Taylor, Mr. Belsham.

6. That the Committee report their proceedings at the next meeting.

V. That the next meeting be at Mr. Nicholas Penn's, on Monday, 31st of Dec., 1781, at six o'clock in the evening.

NICH'S. PEARSALL,	JNO. JEFFERY'S,
SERGT. HORNBLOWER,	RICHD. WATSON,
JNO. RICHARDSON,	JNO. GRIFFITH,
N. PENN,	THOS. READ,
SERGT. CRANE,	FRANCIS EDGE.
NATHL. NICHOLLS,	

The Committee in pursuance to the first instruction to them opened a subscription paper to the following purport, which was signed by the persons whose names are afterwards inserted.

¹ (COPY.)

"Convinced by the circumstances which have taken place among us that it is the will of God and our duty that we should provide for ourselves a Minister of the Gospel on whom we may attend with the hopes of profit, and a convenient place of worship, we, the subscribers, do hereby agree to contribute the sums set against our respective names, for the following purposes, viz.—

In the first place we do agree to contribute the sums set in the first column against our respective names for building a commodious place of worship.

Secondly, we agree annually to contribute the sums set in the second column against our respective names, in order to raise a stipend for the minister we may choose.

Thirdly: In order to provide suitable occasional preachers and a convenient temporary place to attend in, we agree to defray all expenses for those purposes, in proportion to the annual contributions set against our respective names in the second column before mentioned.

Fourthly: We do agree to pay the whole or any part of the moneys subscribed into the hands of Mr. Nicholas Pearsall (as Treasurer) whenever called upon by him.

Witness our hands, Dec. 26th, 1781.

SUBSCRIPTIONS.

	£	s.	d.	£	s.	d.
Nicholas Pearsall, (land £50,) ...	100	0	0	10	0	0
Sergt. Crane ...	50	0	0	10	10	0
Sergt. Hornblower ...	50	0	0	5	5	0
Nicholas Penn ...	50	0	0	6	0	0
Jno. Jefferys ...	20	0	0	5	0	0
Danl. and Francis Edge ...	10	0	0	2	2	0
Edward and John Griffith ...	5	5	0	2	2	0
Rd. Watson ...	40	0	0	5	5	0
Jos. Broome ...	40	0	0	4	4	0
M. Crane ...	30	0	0	3	3	0
S. Crane, junr. ...	20	0	0			
Mary Penn ...	20	0	0			
Rebecca Crane ...	20	0	0			
Nathl. Nichols ...	20	0	0	3	0	0
Jno. Richardson ...	20	0	0	3	0	0
Best & Pidduck ...	20	0	0			
Edwd. Penn ...	20	0	0			
Mary Taylor ...	10	0	0	1	0	0
Wm. Griffin ...	1	1	0			
Thos. Read ...				1	11	6
Jno. Read, junr. ...				1	11	6
Wm. Best ...	20	0	0			
Jno. Southall ...				1	10	0
Joseph Nott ...				1	0	0
Jas. Penn ...				1	0	0
George Carpenter ...				3	0	0
A Person unknown, by Mr. Penn	30	0	0	2	2	0
Mrs. Bradshaw ...				1	0	0
Benjamin Grove ...	5	5	0	1	0	0
Matthew Thomas ...				1	0	0
Stephen Lea ...	0	10	6	1	0	0

		£	s.	d.	£	s.	d.
Jas. Johnstone, M.D.	...	21	0	0			
Mr. Rd. Burford and Miss Benion		7	7	0	2	2	0
Mr. John Read, junr.	...	5	5	0			
Rev. Mr. Taylor, of London	...	30	0	0			
A Person unknown ...	...	5	5	0			
Mr. Jno. Wellings ...	...				1	0	0
Mr. Joseph Hancox...	...				5	5	0
Mr. Wm. Roberts ...	...				2	0	0
Messrs. Wm. Best & Wm. Roberts	10	0	0				
Messrs. Wm. & Danl. Best	...				3	0	0
Mr. Joseph Pidduck	...				1	1	0

In conformity to the second instruction the Committee prepared an invitation to the Rev. Mr. Samuel Fawcett, which being approved, was signed by the persons whose names immediately follow the underwritten copy, and was sent to him 16th January, 1782.

To the Rev. Mr. Samuel Fawcett,

Revd. and dear Sir,

You are so well acquainted with the state and proceedings of our Church since the death of your excellent father, our late worthy pastor, that it is almost unnecessary to give you any information. Probably you have heard that the Rev. Mr. Barrett has signified his intention of taking your father's place, notwithstanding he was informed that a considerable number of the congregation had not signed his invitation, that of this number were the majority of the principal subscribers, and that if he came among us a separation would unavoidably ensue.

We have only to observe that in consequence of Mr. Barrett's determination, we, the subscribers, not being able with satisfaction to sit under his ministry, have resolved to withdraw and provide for ourselves a minister of the Gospel on whom we may attend with the hopes of profit. Persuaded that such a step is become our indispensable duty, and humbly hoping that by this means we shall best promote the peace and improvement of our own and others minds, and advance the important interests of true practical religion and genuine Christianity.

After much fervent prayer for divine guidance in our very critical situation, our unanimous, and we assure you, our most

cordial choice has been singly fixed on you, and we most heartily join in the most earnest entreaties that you will become our Pastor, and we will not cease to pray, with submission to the Divine will, that your way may be directed amongst us, and that that warm spirit of devotion and vital religion which was introduced into this place under Baxter, and which has ever since been maintained in some good degree under a Spilsbury, a Bradshaw and a Fawcett may be revived and greatly increased under your ministrations. As we have the greatest respect and affection for you, we have no difficulty in promising duly to submit ourselves to you in the Lord, and assure you that we shall with cheerfulness do everything in our power that will contribute to your comfort and support.

We believe, sir, that you are convinced with us that the cause we are engaged in is the cause of God and of Truth; we hope, therefore, it will appear to you a duty on your part to encourage and promote it. If we are disappointed in our application to you, 'tis highly improbable that any other person can be proposed in whose invitation we shall join with such perfect unanimity and cordial regard.

'Tis true we are but a part of those who have been used to compose one congregation; but on this very account you may with reason expect that our friendship and attachment will prove stronger and more steadfast. And we have good ground to hope that that spirit of discord and contention which is too common on such occasions will not prevail. Though we separate from our brethren, we flatter ourselves that brotherly love will on both sides continue. And we are persuaded that your presence amongst us will very much contribute to secure the exercise of a temper so truly Christian, as many of those who do not at present concur with us have great respect for the memory of your father and for you.

We now leave this weighty concern to your own serious and deliberate reflections, and the direction of Infinite Wisdom. In the meantime we shall wait your determination with great anxiety.

Once more we assure you of our earnest prayers on your behalf, and subscribe ourselves with sincere esteem and affectionate regard, Rev. and dear Sir,

Your unfeigned friends and obedt. Servants,

J. JOHNSTONE, M.D.
 JNO. CRANE,
 NICHOLS. PEARSALL,
 SERGT. HORNBLOWER,
 NS. PENN.
 JNO. RICHARDSON,
 EDWD. GRIFFITHS,
 JNO. GRIFFITHS,
 WM. HORNBLOWER,
 NATHL. NICHOLLS,
 JOSH. NOTT,
 HESTER BRADSHAW,
 JNO. SOUTHALL,
 JAS. PENN,
 PHILLIP GRIFFIN,
 SARAH SPILSBURY,
 MARY SPILSBURY,
 MATT. THOMAS,
 JNO. WELLINGS,
 STEPHN. LEA,
 JNO. WILLIS,
 THOS. READ,
 WIDOW CLARK,
 MARY TAYLOR,
 WM. GRIFFIN,
 JNO. KITELY,
 ABRM. BELL,
 JOS. PARKER.

SERGT. CRANE,
 RD. WATSON,
 JNO. JEFFERYS,
 JOS. BROOME,
 BENJ. GROVE,
 GEO. CARPENTER,
 JNO. READ,
 THOS. WILLIAMS,
 JNO. READ, JUNR.
 JNO. NORRIS,
 TIMOTHY DOBSON,
 JOS. TURNER,
 ELIZABETH GUEST,
 DANIEL BEST,
 JOS. PIDDUCK,
 JOS. HANCOX,
 HANNAH FAWCETT,
 SARAH FAWCETT,
 MARY K. FAWCETT,
 ANN SHORT FAWCETT,
 EDWD. PENN,
 RD. HOLMES,
 MARY CRANE,
 DANL. EDGE,
 FRANCIS EDGE,
 JNO. JEVANS,
 ROBT. REDDING,

The following is Mr. Fawcett's answer :—

To the Subscribers of the separate Congregation of Protestant
 Dissenters at Kidderminster.

My dear friends,

The time being now elapsed which I requested for deliberating on the unanimous and very affectionate invitation with which I was favoured, to undertake the pastoral charge of your new separate Society; it is with the most painful reluctance I inform you that having, with as much impartiality as possible, weighed the arguments on both sides, and earnestly implored the Divine direction, I find myself obliged to return you an answer in the negative. And be assured that this determination has not arisen from any suspicion of the justice of your cause, or from the smallest doubt of your ability or disposition to contribute to my comfort and usefulness. No,

my friends, such is my conviction of the goodness of your cause, as eminently the cause of truth and charity, that I cannot but most highly approve and warmly espouse it. And such is my cordial affection for my Kidderminster friends, and my high opinion of their distinguished benevolence, piety and zeal, that, had I nothing to consult but my own inclination, I should esteem a residence amongst them the summit of my earthly felicity. But such are the peculiar circumstances of my connexion in this neighbourhood that I am convinced I cannot quit them without great ingratitude to some of my best friends, extreme hazard to my domestic happiness, and certain injury (if not total dissolution) to the society now under my care. For these reasons I cannot but look upon it as my duty to continue in my present situation, though in so doing I am sensible I sacrifice a most favourable opportunity of personal comfort and happiness.

It grieves me exceedingly to think that my refusal should involve you in further perplexity and difficulty; but I trust that the same prudence, unanimity and zeal which you have hitherto discovered in this important affair, will continue to influence your future conduct, and that whilst you devoutly commit your cause to the direction and blessing of the great Head of the Church, he will graciously guide, strengthen and establish you; which is and shall continue to be the sincere and fervent prayer of, my dear friends,

Your highly obliged and very humble Servant,

SAMUEL FAWCETT.

Beaminster, Feb. 16th, 1782.

Agreeable to the third Instruction, the Committee have repeatedly applied to the Trustees of the Meeting House, but cannot obtain their consent to attend there. They then applied to Mr. Lediard, of Bristol, for the temporary use of a vacant warehouse on the bank of the Canal. And at a meeting of the Committee on 13th February, 1782, having received information that the Rev. Mr. Barrett designs to enter upon the stated duties of the pastoral office on the first Sabbath of the next month, they were of opinion that the separation should take place on the last Sabbath of the present month, the 24th of February instant, and that it should immediately be requested of the Rev. Mr. Belsham, of Daventry, to provide a Minister for us on that day and for some time following.

The consent of Mr. Lediard for the use of his vacant

warehouse having been obtained, we entered on it Lord's Day, 24th February, 1782, and continued the use of it till Friday, 18th October, following. The first preacher we were favoured with to open our temporary place of worship was the Rev. Mr. Broadbent, a student at the Academy at Daventry, under the care of the Rev. Mr. Belsham as principal tutor. We have been supplied by a kind Providence with various preachers from among our friends that approved our cause and wished us success, till we were for a time favoured with the services of the Rev. Mr. Osborne, another student from the above-mentioned Academy, who engaged with us for a few months in hopes of our fixing on a stated pastor in that time. Not having succeeded in our wishes Mr. Osborne was so good as to promise us a farther continuance of his services. He accordingly stayed with us till Midsummer, 1784, during which time he laboured diligently in his ministerial work. His services were very acceptable to the generality, and he kept up the interest much better than could have been expected from so young a preacher.

Our New meeting house being so far completed as to enable us to make a tolerable shift therein, it was opened with great decency and becoming solemnity on Friday, 18th October, 1782, by the following gentlemen :—the Rev. Mr. Carpenter, of Stourbridge, who began the service by a short prayer and reading the scriptures; the Rev. Mr. Wood, of Dudley, who made the general prayer; the Rev. Mr. Belsham, of Daventry, who made the particular or Dedication prayer; the Rev. Mr. Taylor, of Carter Lane, London, who preached the sermon; the Rev. Mr. Gummer, of Worcester, who concluded with a short prayer and the Blessing; and the Rev. Mr. Osborne, our temporary preacher, performed the office of clerk in reading the Psalms and hymns on the said occasion. Hitherto has the Lord helped us, and blessed be the name of the Lord.

In November an invitation was given to the Rev. Mr. Taylor, then of Carter Lane, London, to become our pastor; but after waiting with great anxiety, an answer was received from Mr. Taylor, in the negative. The invitation and answer are as follows:—

To the Rev. Mr. Taylor,

Rev. and dear Sir,—We whose names are underwritten, formerly members of the Church of Christ assembling at the Old Meeting in Kidderminster, or subscribers to the support

of the ministry there, have thought it our duty to separate from that Church and build another place of worship, that we may enjoy such pastoral services as may be agreeable to our judgment and taste, and by which we may be likely to be instructed, edified and comforted. We have known you, dear Sir, so long, esteemed you so much, and found such pleasure and advantage in attending your labours, that we are obliged in justice to ourselves, our families and neighbours, to express to you our sincere and earnest desire that you would be pleased to accept the invitation which we do hereby most cordially give you to settle among us and become our pastor as soon as may be. And we do hereby promise and engage, by divine assistance, to receive you most heartily, to contribute cheerfully toward your support, and to esteem you very highly in love for your work's sake, to attend diligently on your labours, and to do all in our power to promote your veneration, comfort and usefulness among us. If the services we have been used to should be too much for your strength, we are ready to concur with you in choosing an assistant who may be agreeable to you and to us, and will raise him a competent salary for his labours among us.

We hope you will take this invitation into your serious consideration, and we earnestly pray and shall continue to pray that the great Head of the Church would direct your way to us, and make the wished-for relation between us everyway comfortable to you and edifying and useful to us,

We are, dear Sir,

Your most affectionate friends and faithful humble servants,
N.B.—The names much the same as in Mr. Samuel Fawcett's
invitation.

The following is Mr. Taylor's answer :

To the Members and Subscribers belonging to the New Meeting, at Kidderminster.

My dear Friends,

The very respectful and unanimous invitation which I received in my late visit at Kidderminster to undertake the pastoral charge amongst you, enforced as it has been by your kind importunity, by the promising state of your Society, by the consideration of your long experienced candour and friendship, and by my own wishes in every way that I am able to express my esteem and gratitude, could not but engage my most serious and deliberate thoughts. Indeed the desire of

being fully satisfied in my own mind before I came to a final resolution upon an affair of so interesting a nature, has delayed my answer beyond my first intentions. And I can truly say so many arguments have occurred in my reflections upon the subject, drawn from views of private friendship and the hope of public usefulness, to recommend the situation into which you invite me, that I know not any—next to that in which it has pleased Divine Providence to place me, where I would rather spend the remainder of my days.

But after weighing all circumstances as impartially as I could, consulting many of my most esteemed friends, and seeking His guidance to whose service my life is devoted, I am fully convinced it is my indispensable duty still to continue in my present connection. Yet whilst I thus, after mature deliberation, find it necessary to return an answer in the negative to your wishes, I cannot forbear expressing the grateful sense which I shall always entertain of your partiality in my favour, and you may assure yourselves it is my fervent wish and prayer that it may please the great Lord and Head of the Church to fix your choice upon one much more able in body and mind than myself to carry on and advance His cause amongst you, though none will rejoice more to see it prosper, or more readily contribute everything in his power towards it than, my dear friends,

Your greatly obliged and faithful friend and servant,

T. TAYLOR.

Stoke Newington, Dec. 20th, 1782.

Notwithstanding some were much discouraged by their repeated disappointments, we still kept together and endeavoured to strengthen each others hands in God. In the summer 1783, Mr. Gentleman preached for us a few Sabbaths. He had been several years at Shrewsbury and was well known to many of us, but for five years past had been minister and tutor of the Academy at Carmarthen. Some of the ministers we consulted informed us that the damp situation of that country which had much injured his health, and some other circumstances which happened about that time, render'd it probable that he might be prevailed upon to remove again into England. Accordingly, in September, 1783, we sent him the following invitation :

Rev. and dear Sir,

We, whose names are underwritten, the Subscribers and

Members of the congregation of Protestant Dissenters assembling at the New Meeting House, in Kidderminster, beg leave most respectfully and unanimously to invite you to become our Pastor.

After having been disappointed in our application to two much respected ministers and friends, we think ourselves happy that we can again so harmoniously unite in our invitation of a third. You are so well acquainted with us as not to need any information, and we have had so much knowledge of you as to be satisfied in our present address to you.

Your services among us have been very acceptable, and we think we have observed in you that spirit and temper which we wish our pastor to possess, a spirit of candour and moderation with respect to indifferent matters accompanied with seriousness and zeal in the essential articles of religion. Many of us also have had the satisfaction to learn from our conversation with you that your views of the great importance of a peculiar attention to young people agree with our own.

You may be assured of our friendship and readiness to do all we can to contribute to your support and promote your usefulness and comfort. We trust, therefore, you will take this weighty business into your serious consideration, and we pray God to over-rule all your deliberations and to lead you to such a conclusion as may most advance His cause and honour, your usefulness and comfort, and the best interest of ourselves, our families, and all connected with us.

We shall wait your reply with impatience, and earnestly wish and hope it may be in our favour.

We are, with great esteem and respect,

Rev. and dear Sir,

Your obedient Servants,

SERGT. CRANE,
N. PENN,
NICHOLS. PEARSALL,
JOSEPH BROOME,
M. CRANE.
S. CRANE,
JOHN RICHARDSON,
DANIEL BEST,
WM. HORNBLOWER,
FRANCIS EDGE,
JOSEPH PIDDUCK,

RD. WATSON,
JNO. JEFFREYS,
EDWD. GRIFFITHS,
WM. ROBERTS,
JNO. WAGSTAFF,
SARAH SPILSBURY,
JNO. WELLINGS,
MATTHEW THOMAS,
DANL. EDGE,
A. FAWCETT,
H. BRADSHAW,

JAMES PENN,
 WM. STOCKALL,
 NATHL. NICHOLS,
 THOMAS READ,
 ANN BENYON,
 MARY HORNBLOWER,
 RD. BURFORD,
 EDWD. PENN,
 WM. PENN,
 RD. WALKER,
 WM. BEST,
 EDMD. WALKER,
 THOS. WILLIAMS,
 H. FAWCETT,
 S. FAWCETT,

M. TAYLOR,
 JOSEPH HANCOX,
 H. BURY,
 WM. BROOKES,
 JNO. SOUTHALL,
 BENJ. GROVE,
 JNO. ROGERS,
 EDWD. WRIGHT,
 PHILLIP GRIFFIN,
 JOSEPH DOOLITTLE,
 ROBERT REDDING,
 STEPHEN LEA,
 JNO. WILLIS,
 JNO. OAKLEY,
 SAML. PRINN,

Sept. 8th, 1783.

We waited with some considerable anxiety lest we should have been again disappointed till the beginning of January, 1784, when we received the following favourable answer:

To the Subscribers and Members of the Congregation of Protestant Dissenters assembling at the New Meeting House in Kidderminster.

My Christian Friends and Brethren,

I beg leave to repeat my thanks for your very unanimous and affectionate invitation to become your Pastor. I have, according to my promise, taken the matter into very serious consideration, I have desired the advice of several of my friends and brethren in the ministry, and have humbly and earnestly sought direction from the Father of Light. The result of all is that I think Providence has opened a way for my settlement amongst you, and points it out to me as the path of duty to spend and be spent in your service. I therefore cheerfully accept your call to become your Pastor, and propose, God willing, to take up my abode among you at Midsummer next. It has given me great concern that I could not send you a final answer before this time, but my particular situation, which is well known to you all, rendered it impossible, and is the only reason which prevents my removal to you before the distant period I have already mentioned. I am, however, in this respect particularly happy that you have so agreeable a Supply in Mr. Osborn, whose diligent and faithful labours amongst you I doubt not will meet with your warmest gratitude, and to whom I beg my most affectionate respects.

My Christian Friends, my earnest prayer to God is that I may come among you in all the fulness of the blessing of the Gospel of Jesus Christ, and I am confident of this also, that you will pray for me "that I may come unto you with joy by the will of God and may with you be refreshed." I am persuaded that you will stand by me and strengthen my hands in the Lord, that you will live in harmony and love amongst yourselves, that you will continue to show candour and respect to those who differ from you, and in one word that you will be your Pastor's joy and glory, and crown of rejoicing in the presence of our Lord Jesus Christ at his coming.

In hope of this I remain, my Christian Brethren, your much obliged and very affectionate Friend and Servant in the Gospel of Christ,

ROBERT GENTLEMAN.

Rhyd y Gors, near Carmarthen,
January 1st, 1784.

In July following he came to settle with us, and on the 25th of that month preached his first sermon, in the morning from Acts v. 20, and in the afternoon from I Cor. XIII, 6, and we pray God to continue his life and health and succeed all his labours among us.

On the whole we have great reason to look back with pleasure and thankfulness on all the way in which God has led us, and especially on the good temper and moderation with which this separation has been conducted. Thanks be to God no private friendships have been broken, no bitterness or animosities remain between the two Societies.

The principal members of each unite together in their friendly meetings, and carry on their charitable designs with the same harmony as before the separation took place. The ministers are on the most friendly terms with each other; both the places are well filled, especially on the Lord's Day afternoon and evening. The Dissenting interest seems considerably increased in the town, and great numbers of children and apprentices are constantly catechised, belonging to both societies, besides the children of many who are only occasional hearers. At present there seems no contention but to provoke one another to love and good works, and we earnestly pray that this same temper may continue and be improved among us and our posterity to the latest generation, and that both Christian Societies may flourish and be happy here till they

are again joined together in the general assembly of the church of the first-born in Heaven. Amen.

CHAPTER III.

"Contains an account of the principal business transacted and resolutions agreed to at all public meetings from the time of Mr. Gentleman's settlement at Kidderminster."



BEFORE this Book was drawn up and things put in a regular order, several meetings were held in the Vestry, and the plan of public catechizing once a fortnight, in the morning of the Lord's Day, was approved and adopted. A scheme was proposed for the conducting of this business to the greatest advantage, and for church government, by six Elders or a Committee, to be chosen every one, two, or three years, who might consult together how to promote the interests of religion: to invite the young to Early Communion, to quicken the supine and negligent, and, if necessary, reprove the immoral or those who were in danger of dishonouring their profession. But these and some other particulars remain for future consideration.

At a meeting held in the Vestry on Monday, the 29th of August, 1785, in consequence of notice given the preceding Sabbath, the following persons being present: Rev. Mr. Thomson, of Clapham, Rev. Mr. Taylor, of London, and Rev. Mr. Gentleman; also Messrs. N. Pearsall, N. Penn, Sergt. Crane, M. Jeffries, Rd. Watson, Thos. Read, William Best, William Roberts, John Richardson,—it was unanimously agreed that the Charity Sermon should be preached on Sunday 11th September next, and the same be advertised in the *Worcester Journal*.

It was further agreed that every year, on New Year's Day, a meeting shall be called, and six persons belonging to the Congregation shall be chosen, under the name or title of a Committee, who shall meet once a month at the Vestry, and consult with the Minister in what ways they may be useful to him and to the best interests of the Christian Society to which they belong.

It was further agreed that the following persons be from

this day a Committee for the said purpose, and to continue so till New Year's Day, 1787: Mr. N. Pearsall, Mr. N. Penn, Mr. Sergt. Crane, Mr. Rd. Watson, Mr. Jno. Richardson, Mr. N. Nicholls.

It was further agreed that Mr. N. Pearsall and Mr. Wm. Best be Chapel Wardens from this time till New Year's Day, 1787, and from that time the Committee shall annually choose two persons to that office, and that their business shall be to take care of the minister's salary, the quarterly collections at the door, &c., and shall consult occasionally with the Committee about setting the seats and doing any repairs that may be necessary for the place.

It was further agreed that Messrs. N. Pearsall, N. Penn, Sergt. Crane and Jno. Richardson, be desired to assist the minister in carrying about the Elements at the Lord's Table, and collecting and distributing the money for the poor.

Finally it was agreed that the thanks of this meeting be given to the Rev. Mr. Thomson and the Rev. Mr. Taylor, for their present and former very important services to this Society.

At a meeting held at the Vestry, Sept. 30th, 1785, present Messrs. Pearsall, Crane, Nicholls, Penn, Richardson, Josh Broome and Rev. Mr. Gentleman:

Agreed, that Miss Pickard and Mrs. Teveral be admitted to the Lord's Table next Sabbath Day.

Resolved, that the briefs for building churches and chapels be always returned without a collection for them.

Resolved, that a Register of Births and Baptisms be kept for public use, and that the duties be always paid from the poor's money.

Resolved that the singers shall return to sit in the gallery, and that Mr. Pearsall and Mr. Crane be fully commissioned to provide a proper seat for them there.

Resolved that a gutter and pipe be put up along the south side of the Meeting House, agreeable to Mr. Birchley's plan and estimate, which was to complete the whole for £3 10s., and that the chapel wardens be desired to see the coping stones rectified.

July 31st, 1786, at a meeting held at the Vestry, of the trustees and subscribers to the Charity School, proper notice having been given, it was resolved:

First, that as a separation of the Charity Schools is to take place, by mutual agreement, at Michaelmas next, it now becomes necessary to provide a house and teachers for such part of the children as fall to our share.

Secondly, that the said trustees and subscribers do agree to take and enter upon at Michaelmas next, such part of that house lately occupied by Mr. Jno. Oakley, as shall be necessary for the said purpose, at the yearly rent of £6.

Thirdly, that the salary of the master and mistress together shall be £26 per annum and four tons of coals, with houserent, free from all taxes. But if the taxes shall (in consideration of its being a Charity) be hereafter taken off, then the salary to be advanced to £28.

Fourthly, that the next meeting for the purpose of choosing a master and a mistress be on Monday morning, the 14th of August, at 10 o'clock.

On Monday morning, August 14th, met according to the above agreement, when Mr. and Mrs. Wright were chosen master and mistress of the Charity School.

December 26th, 1786. At a meeting held at the Vestry, upon public notice being given to the Trustees and subscribers. Agreed, that Mr. Pearsall shall be Treasurer to the Charity School for the ensuing year.

Agreed that Mr. Wm. Best and Mr. Wm. Hornblower shall be appointed to solicit and collect subscriptions from Michaelmas last.

Agreed, that seventy children be admitted into the upper schools and thirty into the lower schools for this next year, and that ten only are to be clothed.

Agreed, that a committee, consisting of Messrs. Pearsall, Jefferies, Watson, Nicholls, and Gentleman, be appointed to review and revise the laws relating to the School, to be laid before the meeting at Michaelmas next.

Agreed, that the subscribers be summoned in rotation to visit the schools for one week. Notice to be sent by the Master on the preceding Saturday.

Agreed, that the Treasurer shall have power to fill up any vacancy that happens between one quarter and another.

Agreed, that the clothing shall be dark brown and a red cape for boys, and dark brown and red binding for the girls, to be ready against the Charity Sermon.

NICHOLAS PEARSALL.



HE Pearsall family was evidently one of considerable position and influence in the town for several generations. We find a Nicholas Pearsall High Bailiff of the town (an office similar to that of Mayor) in 1654, and amongst his duties was that of tying the marriage knot.*

In 1735 the first carpet factory was erected in the town, and the name of Pearsall is associated with that of Broom as the founders of the carpet trade in Kidderminster. In 1772 Nicholas Pearsall and his father were appointed Commissioners, together with many others, to hear and determine all causes, and matters of debt. Some of the other Commissioners were Rev. Job Orton, Rev. Benjamin Fawcett, John Jefferys, Matthew Jefferys, Sergeant Crane, Sergeant Hornblower, William Hornblower, etc.

Of Nicholas Pearsall, the subject of this notice, unfortunately too little is known. His father's name was Nicholas Pearsall and his mother's maiden name was Hannah Read, and they were married Nov. 4th, 1718. Nicholas Pearsall, Junr., the practical founder of the New Meeting, was born in 1727, and was baptized at St. Mary's, June 30th of the same year. Tradition relates that he was a carpet manufacturer, and that he lived in Vicar Street, where the Severn Cycle shop is now located. He owned a well-stocked library, especially of theological works, and a relative of his was the Rev. Richard Pearsall,† a minister at Taunton. Nicholas Pearsall established a Sunday School upon his estate about the same time that Robert Raikes began one at Gloucester, and without knowing that the idea had occurred to anyone else. He was also the chief cause in establishing the Sunday School in connection with the New Meeting many years before there was such an institution at Worcester and other towns in the district. He was always interested in the young, and his connection with Lant Carpenter is related in the notice given of the latter in another chapter. But one little incident in this connection helps to reveal his character to us. Dr. Carpenter's mother and Mr. Pearsall were related, and when

*See Burton's History of Kidderminster, pp. 218 and 222.

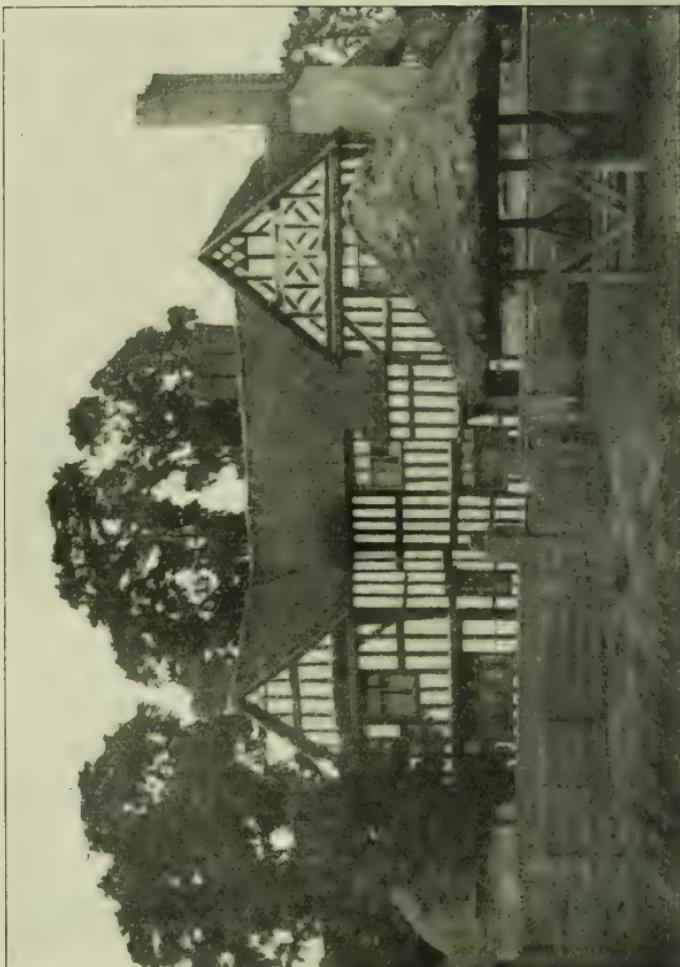
†Born at Kidderminster, 29th August, 1698; died at Taunton, 10th Nov., 1762. Educated at Tewksbury Academy with Butler and Lecker, under Samuel Jones. Minister, Bromyard, 1721-31; Warminster, 1731-47; Taunton, 1747-62. See D.N.B.

young Lant was living with Mr. Pearsall, and was learning to write, he had just mastered straight strokes, and a harder copy was set; but he thought it impossible to make anything so complex. He began to cry, and said he could not do it. Mr. Pearsall did not chide him, but in a judicial and kind manner took him by the hand and soothed his troubled spirit, and then said: "The wise and active conquer difficulties by daring to attempt them. Sloth and Folly shiver and shrink at the sight of toil and danger, and make the impossibilities they fear. Try!" "Try!" became Lant Carpenter's motto ever after. Mr. Pearsall was thoughtful, and of a contemplative turn of mind, kind, gentle and judicious; always with a bent towards some benevolent work and Christian philanthropy. He has also been described as a man of "solid and sublime piety, singular prudence, active benevolence, and well directed zeal," all of which qualities would "embalm his character in the memories of his acquaintance." He possessed "a well-stored and sagacious mind," and held that "what was worth doing was worth doing well," which was a maxim he ever impressed upon the young from his own experience of its value. He also considered time as a talent which was to be improved, and his own favourite motto was that referring to Art, *Nulla dies sine linea*, which may be paraphrased "Never a day without something done." His constant attention to accuracy never permitted him to rest satisfied with an imperfect knowledge of any subject which engaged his attention. The lines on the mural tablet placed to his memory in the chapel also reveal to us the gentle and beneficent influence of his character. The obituary notice of him in the old *Protestant Dissenter's Magazine* states:—"Convinced of the importance of inculcating good principles upon the minds of children and youth, he not only afforded pecuniary assistance to institutions which had this for their object, but contributed his personal instructions. He attended for many years, weekly, upon a class of children, who with paternal affection were formed to habits of thought and enquiry, industry and virtue. The successful result of his labours, which in several instances was remarkable, he frequently mentioned with glowing pleasure. To prevent as much as possible the good cause, in which he strenuously engaged, suffering by his removal, *he erected, at his sole expense, two schools,* neat and convenient edifices adjacent to the New Meeting House*; the one for the education of thirty-five† poor boys and as many girls, in reading, writing

*The italics are my own —E. D. P. E.

†Probably a mistake, as the schools were designed for 100 children.

THE OLD MANOR-HOUSE, SHELL.



and accounts, which is supported by the contributions of the New Meeting Society. The other, which in his lifetime he handsomely endowed, for grammar learning. Part of his design in erecting and endowing this latter was to provide a seminary for young men intended for the ministry, preparatory to their entering upon an academical course." His mural tablet also records him as the "Founder of the adjacent schools." The Rev. W. Scott, of Stourbridge, in his M.S. history, also relates the following respecting the founder of these schools: "This gentleman (*i.e.*, Nicholas Pearsall), *built two schools** on the premises adjoining the New Meeting House, one for the use of the congregation, who support charity schools for a considerable number of children; the other for a free Grammar School, to which he bequeathed the sum of £1000, A.D. 1792." "In this seminary . . . several young persons have already been instructed in the elements of classical learning preparatory to their entering as students at one of the public Academies."

Mr. Pearsall married Miss Ann Fincher, of Shell, or Shelve, which is about four miles beyond Droitwich. Shell has been ecclesiastically connected both with Inkberrow and Himbleton, but there is apparently no record of Miss Ann Fincher's marriage with Mr. Pearsall in the registers of either parish, so that the date of the wedding remains unknown. The Fincher family, however, was a very old county family. They had an estate as early as the reign of Edward VI. In the "Visitation of Worcestershire," 1682-3 (edited by Walter Metcalfe, F.S.A., 1883) there is the following entry: "John Fincher, of Shelve, *obit circa* 1663, *aet.* 80, married Elizabeth dau. of Hanbury of Hanbury, sister of Francis Hanbury of Hanbury." The Finchers of Shell were probably buried in the Shell chantry of Himbleton Church, where there is a monument with the following inscription:—

In Memory of Philip Fincher, Gent., the last Branch
in the Male Line of a very reputable Family at Shel.
in this neighbourhood, who lived on their estate more
than Two Hundred Years. He died 11th of Dec., 1755,
in his 73rd year, and left three Daughters.

Margaret, Mary, and Ann, who erected this monu-
ment out of respect of a very affectionate and pious Father.

—He was buried December 15th.

From the mural tablet in the New Meeting House we learn that Mrs. Pearsall was "the last survivor of the family

*The italics are my own.—E. D. P. E.

of Fincher of Shell," who died May 5th, 1806, aged 82 years. She is most likely the "Ann" of the above inscription, and her father the Philip Fincher there mentioned, the last of the male line of the family. With Mrs. Pearsall's death, therefore, this old family apparently became extinct. The old home of the Finchers is still standing at Shell, a very fine old black and white house, dating from the fifteenth or sixteenth century.

How the whole of the Fincher estate was disposed of is not known. That part of it which fell to the portion of Mrs. Pearsall by her father's will, together with about £1200 left her by her eldest sister, Margaret, was disposed of by Mr. Pearsall's will. The copy of the will which lies at Somerset House consists of eighteen parchment pages, nearly two feet long by about eighteen inches broad. In addition to the £200 given to the New Meeting congregation, £50 to the Sunday Schools, £50 to the Day Schools, and £1000 to endow Pearsall Grammar School,—the will provides that if Mrs. Pearsall survives him she is to receive the proceeds of all his estate: but that after her death his estate, (consisting of the manor at Shell, messuages, land, cottages, &c., in the parish of Himbleton and in the parish of Hanbury, property in Worcester, property and six or seven acres of land in Kidderminster) should be sold for the highest price procurable, and the monies to be divided in sums varying from £50 to £400 between probably about fifty different people. A long list of cousins, nephews, and nieces are remembered. His doctor, Dr. Johnstone, receives £50; the doctor's wife receives the same amount. His aged servant, Mary Gladhill, receives for long and faithful services £300 down, as well as an annuity of £30 for her life-time. A long list of the members of the Carpenter family are remembered, including the Rev. Benjamin Carpenter of Stourbridge, and his brother George, who had been a carpet manufacturer in Kidderminster. To his adopted son, Lant Carpenter, son of the last-named George Carpenter, Pearsall left £600 to his trustees (Thomas, John and Samuel Read) upon trust, the income of which they were to devote to educating Lant Carpenter for any trade or profession which they should think fit. But in a later and another part of the will it is stated that £200 are to be left to Lant Carpenter on condition that he became a public preacher among Protestant Dissenters, and £200 more if he became a settled minister with such congregation within the kingdom. Pearsall also left him "all shares, indentures, estate and interest in the

Sierra Leone Company," as well as all his books except those which Mrs. Pearsall wished to retain. How much the Sierra Leone shares were worth is not known.

The above may help to elucidate some passages in the Memoirs of Dr. Lant Carpenter, where we read, (page 32) : " His expectations from his friend were moderate, and when Mr. Pearsall expressed a wish, near the close of his life, to alter his will in his favour, he declared that he was satisfied. He was not aware, however, that it had been made less favourable to him than he had been led to expect. Instead of at once receiving a sum which would have rendered him independent until he could provide a maintenance for himself, —he was not entitled to the property left him before Mrs. Pearsall's death, and a large part of it depended on his entering the ministry." On p. 44 of the Memoir, when Dr. Carpenter was a student at Glasgow and desirous of spending a fourth session there, but finding a difficulty in providing the necessary means, we read "Mrs. Pearsall had promised to his aged friend (*i.e.*, promised her husband) on his death-bed, that she would assist him during the time of his preparation; but from various circumstances he found some difficulty in obtaining what he regarded as his right." On p. 467 we learn that Lant "as a boy was a beautiful reader, and the deafness of Mrs. Pearsall obliged him to cultivate the important habit of articulating clearly," which practice made him a splendid reader of poetry, especially of hymns.

But to return to the subject of this notice, Nicholas Pearsall not only built the Charity or Day Schools and Pearsall's Grammar School, and endowed the latter; but he also gave all the land under the Chapel, Schools, and in the Chapel-yard and Schools' Play-ground. The Chapel Keeper's house, the "cottage," and the corner house at the entry, are his gifts, being part of his endowment of his Grammar School, the remainder of it being two houses in Leamington, [See notice of Pearsall Trust]. He left a small endowment to the Day and Sunday Schools, and a larger one to the Chapel, as stated above.

"For some years previous to his death he was retarded in his sphere of utility by the gradual loss of both sight and hearing, which threatened to become total. In the midst of this affliction he discovered not merely patience and resignation, but cheerfulness and thankfulness." He died July

2nd, 1798, aged 71 years. "On Friday, the 6th, his remains were deposited, agreeably to his own desire, in the School-yard. The attendance of spectators was numerous, being drawn together by the novelty of the circumstance, as well as respect to the deceased. Famous as the town has been for Nonconformity, it was the first instance there of a funeral service being performed by a Nonconformist minister. The Rev. William Severn delivered the oration at the grave, and on the Lord's day following preached a sermon from Psalm 73, 26v., 'My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.'"—(*Prot. Diss. Mag.*) And Mr. Scott, in his M.S. History, corroborates the above statement:—"This was the first funeral which ever took place in Kidderminster without the forms of the Church of England" and in spite of his "almost total loss of sight and hearing, and though laid aside from his wonted activity and usefulness, he remained perfectly serene and resigned to the last." He was "interred in the School ground by his express desire." The oration at the grave by William Severn is still extant in his own handwriting, a copy of which is given in the Severn MSS. and papers in this volume. The only reference in it to the peculiar circumstances of the occasion is the words "*Sleeping in Jesus in a spot of earth deemed by superstitious minds unhallowed*, we doubt not his dust will be found, when required by his Creator, in order to be reanimated." Mr. Severn also describes him as one who was the enemy of no man, who was a sincere well-wisher to the best and eternal interests of you all." His last illness was but a short one.

His religious opinions were Unitarian, as strong perhaps as those of Mr. Severn who buried him.

There is the following notice of his death in *Aris's Birmingham Gazette* of July 9th, 1798, p. 3, column 3, under the heading "Died":—"Monday, at Kidderminster, highly respected and regretted, Nicholas Pearsall, Esq."

To Nicholas Pearsall, therefore, more than to any other one man, the New Meeting, with its Sunday School, Day School, and the old Pearsall Grammar School, owes its existence. The mill-wheels of the Commercial, Social, and Religious life of Kidderminster have been turned in part by a stream of noble influence which finds its source, its spring, in the pious life of Nicholas Pearsall; and like the dying

minstrel of whom tradition relates that when his fingers fell from the strings of his harp, the strings went on of themselves giving forth sweet sounds and finished the glorious tune he had commenced; so it may be said of Nicholas Pearsall,—he likewise started a great and glorious melody upon the harp of the Life of Kidderminster, and when his fingers fell from the strings, the harp went on playing of itself, and goes on playing still, and will continue so in all probability until it is worn out, and there will be no need of a town of the name of Kidderminster any longer.

AUTHORITIES:—“Protestant Dissenter’s Magazine,” 1798, pp. 359-60, copied by Rev. George Eyre Evans in British Museum, Jan. 26th, 1897; Scott’s MS. History, Stourbridge, extracted by Rev. A. W. Timmis: “Monthly Magazine” July, 1798; “Aris’s Birmingham Gazette,” July 9th, 1798; “Visitation of Worcestershire, 1682-3,” edited by Metcalfe, 1883; “Heraldry of Worcester-shire,” by Sidney Glazebrook, vol. I, p. 203; Nash, vol. II, pp. 39, 40; Burton’s History of Kidderminster; “Memoir of Lant Carpenter,” pp. 9, 10, 14, 15, 19, 32, 44, 81, 467; information from the Rev. Gordon H. Poole, Himbleton Vicarage; and from Rev. John J. Burton, Inkberrow Vicarage; Mural Tablet in chapel. The view of “The Old Manor House, Shell,” is from a photograph by Miss Carrie Badland.

THE PEARSALL MSS.

LETTER FROM REV. B. FAWCETT.

Beaminster, Feb. 16th, 1782.

To Mr. NICHOLAS PEARSALL, Kidderminster,

Dear Sir,

Your very obliging favour of the 9th I received, and it afforded us much satisfaction to hear that a kind Providence conducted you and your fellow travellers safe to Kidderminster on Friday evening. A visit from three such friends (tho' so short) gave us great pleasure, which would have been considerably increased could we have furnished you all with beds.

The hint suggested to you by our worthy friend Mr. Crane greatly surprised me, as I am persuaded there is not the least foundation for it, at least I am sure that such an idea never entered *my* mind. Indeed, had you expressed yourself with *much less* earnestness on the subject than you did, the very circumstance of your undertaking so long a journey at such a season of the year would of itself been (*sic*) a sufficient demonstration of the strength and sincerity of your attachment. However, I feel my obligations greatly increased by these renewed declarations of it, and I am fully persuaded, did Providence fix my residence at Kidderminster, I a considerable addition to my happiness from the good piety and friendship of Mr. Pearsall.

You intimated in your letter that our interview had excited some hopes in your own breast, and that these hopes you had communicated to others. I did indeed say at parting that my inclinations were strong towards you, and that nothing but apparent necessity s[ould] prevent my compliance with your request. Those, I acknowledge, were my real sentiments, and very happy should I have been had I found my difficulties diminish; but I am sorry to say that since you left us they have greatly increased, and especially that which arises from our connections with Mr. Hallett.* A day or two after you

*Mrs. Fawcett was a Miss Hallett, and, like her father, was a strong Calvinist till her death, May 14th, 1808.

saw him he called on Mr. Blake and expressed his disapprobation of our going in such strong terms that it is evident he would be greatly displeased. This, as you may imagine, has greatly affected Mrs. Fawcett, who would find it extremely hard to leave him in such an advanced age, even if he would give his consent, but can by no means bear the thought of doing it in opposition to his express and importunate request. Thus has Providence hedged up my way in such a manner that even my friends at Kidderminster must acknowledge I cannot with any propriety comply with their wishes. Convinced, therefore, that it can answer no valuable end to keep them any longer in suspense, I have (tho' not without the most painful reluctance) enclosed a letter to the subscribers containing my answer to the invitation which I beg the favour of you, Sir, to communicate, at the same time expressing my grateful acknowledgments for this very endearing expression of their respect and friendship, and my most earnest good wishes and prayers for their future direction and success.

I heartily wish it was in my power to recommend some suitable person who would be likely to remove, but at present I can think of none. Mr. Palmer, of Hackney, some time ago dropt some intimations of his wish to settle in the country : if he has now any such wish I am persuaded he cannot enjoy a more favourable opportunity. Mr. Orton might easily feel his pulse on that head. There is also a Mr. Moffatt, of Nailsworth, in Gloucestershire, who bears a very respectable character for abilities, seriousness and moderation ; but I never heard him nor do I know that he would be likely to remove. If I can be of any service in making an enquiry respecting him or any other person my friends may command every exertion in my power.

I have now only to repeat my grateful acknowledgments to you, Sir, for every expression of your friendly regard, and my earnest good wishes for your personal and relative temporal and eternal welfare, in which Mrs. F. cordially joins, with, dear Sir,

Your much obliged and affectionate friend,
and humble servant.

SAM. FAWCETT.

P.S.—As I have not time at present to write to my mother and sisters, I should esteem it a favour if you will inform them that we are all well, and that Mr. Welman, of Poundisford,

died suddenly this day se'nnight. He went to his sister's, at Yard, for a morning's ride, and was there seized with a paralitic stroke, which took him off the same evening.

Be pleased also to present our best respects to Mrs. Pearsall and Mr. Orton, to whom I am greatly obliged for his kind letter, and for every expression of his friendship and love.

EXTRACTS FROM PEARSALL'S WILL.

By Indenture of Bargain and Sale enrolled in Chancery, dated 15th June, 1795, between Nicholas Pearsall, of the one part, and Matthew Jefferys, Esq., and eight others, of the other part [reciting that the said Nicholas Pearsall being desirous of promoting the welfare of his fellow creatures, and persuaded that their welfare, both in this world and another, depended, under Almighty God, on their being taught to practise virtue and abstain from vice, had resolved to establish a School to teach youth this important truth in the first place, and in the second place so much of the Arts and Sciences as might enable them to fill up with advantage their respective stations in life; and judging that there were a sufficient number of schools to instruct the children of the lower class of people gratis in everything deemed necessary for persons in their station, and as the children of the higher rank of tradesmen were generally educated in boarding schools, that therefore a course of instruction for the children of the inferior tradesmen seemed most desirable.—In order therefore to assist in the education of this most useful class of people, he had resolved to establish a School at Kidderminster for the instruction of boys of that description] the said Nicholas Pearsall bargained and sold unto the said Matthew Jefferys and others and their heirs, two tenements or buildings, together with the land on which they stood, situate near the Protestant Dissenting New Meeting-house in Kidderminster, and lately erected by the said Nicholas Pearsall on a parcel of garden ground belonging to a messuage in a street called "Behind Shops,"* and known by the name "The Adam and Eve"; and also the other part of the said garden ground lately belonging to the same messuage, and then separated from the other part of the premises, and which, together with the ground whereon the said

*Now known as Swan Street

two tenements or buildings then stood, containing altogether in length 79, and in breadth 37 feet, bounded as therein particularly mentioned

And upon further trust, that when any of the said Trustees should die or remove ten miles from the Borough of Kidderminster, the survivors should choose instead one or more fit persons from among the regular attendants at the New Meeting House, where the said Nicholas Pearsall then usually attended public worship:—and if a sufficient number of fit persons could not be found among them, then from among the regular attendants of the Old Meeting-house, near the bridge, in Kidderminster, or from the Protestant Dissenters of Bromsgrove, Stourbridge or Bewdley, so that there might be always nine Trustees:—

By Indenture of Bargain and Sale enrolled, dated 30th September, 1795, the said Nicholas Pearsall, for making provision for the master and tutor of the said school, bargained and sold to the said Matthew Jefferys and others, and their heirs, a messuage, &c., &c.—And also the piece of land to the said messuage and premises belonging and then used in common as a passage to the same and to the New Meeting-house:—and also to the said two tenements or messuages appropriated for schools,—upon trust to apply the clear surplus of the rents and profits of the said premises for the master and tutor for the time being of the School to be established as directed in the last preceding deed.

The said Nicholas Pearsall, by his will, dated 24th June, 1797, and proved in the Prerogative Court of the Archbishop of Canterbury, 20th October, 1798, after reciting the above abstracted indentures of 15th June, 1795, and 30th September, 1795, in order to make some further provision for the master or tutor of the said school as well as for keeping the school buildings in repair and proper books provided for the school—£900 for the master and £100 for repairs and books. Trustees to have their necessary costs in the management of the Trust paid by the Trust. Trustees to have power to alter the investment of the said £1000 or any portion of it for the purpose of bettering or changing the security. The £1000 were to be raised and paid out of his personal estate within twelve months next after his decease, in case he survived his wife, or, in case of her surviving him, then within twelve months next after her decease.

And by his said will he directs and declares his mind and will to be "That in case it shall happen that the said two tenements so by him vested in the said Trustees appointed by the said deed of 15th June, 1795, to be appropriated as and for a school as aforesaid, cannot or shall not at any time or times hereafter by the laws of this realm or any other impediment or defect be established, appropriated used or employed as and for a school for the education or instruction of boys in conformity to the last mentioned deed and the trusts thereof, that then and in any or either of the said cases, and also from time to time during all such time as such tenements shall cease to be so appropriated or employed, or while any such defect or impediment shall exist or endure, the said Trustees for the said school for the time being and their successors shall and may from time to time pay, apply and dispose of the interest, increase, dividends and produce of the said £1000 unto for and upon such charitable uses intents and purposes as they the said trustees and their successors for the time being for ever shall in their discretion think fit, having regard always principally and in the first place to the instruction of youth in piety and learning."

Mr. Pearsall's executors were his three friends, Thomas Read, John Read, and Samuel Read (probably cousins on his mother's side).

The testator died July 2nd, 1798, and his widow, May 5th, 1806.

The number of trustees was filled up in the year 1816 by the following deeds:—

By Indenture of lease and release, dated 20th and 21st June, 1816, Thomas Read, John Read, Benjamin Carpenter, John Scott, William Penn, and Samuel Read, the surviving trustees named in the before recited indenture of 15th June, 1795, conveyed the premises in the said last-mentioned indenture, to the use of the said Benjamin Carpenter, John Scott, William Penn, John Jefferys, George Talbot, Henry Talbot, John Broom, Richard Watson and George Talbot the younger, and their heirs, upon the trusts in the said indenture of 15th June contained.

The said testator also bequeathed to Thomas, John, and Samuel Read, (whom he also appointed his Executors), after the decease of his wife, £300, to be wholly raised from his

personal estate, and to be vested in seven respectable persons, by them to be chosen out of the congregation of Protestant Dissenters who should regularly attend Divine Service at the said New Meeting-house, upon trust, viz:—the interest of two-thirds of the stock is appropriated to the purposes of the New Meeting, one-sixth to the Charity Schools, and one-sixth to the support of the Sunday School.

The said sum of £300 bequeathed by the testator was invested in £469 13s. 4d. three per cent. Consols, which Stock is now standing in the name of George Talbot, John Jefferys, John Broom, Richard Watson, and Henry Talbot.

Kidderminster, July 10th, 1832.

ROBERT GENTLEMAN.

CHRONOLOGICAL TABLE.

<i>At SHREWSBURY</i>	<i>Born 1746.</i>
<i>.. DAVENTRY ACADEMY</i>	<i>1763-1767.</i>
<i>.. SHREWSBURY</i>	<i>1767-1779.</i>
<i>.. CARMARTHEN</i>	<i>1779-1784.</i>
<i>.. KIDDERMINSTER</i> July 25th, 1784--July 10th, 1795. (<i>death</i>).	



OBERT GENTLEMAN was born at Shrewsbury in 1746, according to all authorities mentioned in these pages with the exception of the *Worcester Herald* (July 15th, 1795) which makes him a native of Whitchurch, Salop. He was brought up under the ministry of the Rev. Job Orton, who took a particular interest in him. Orton was minister at Shrewsbury from 1741 to 1765, and had a Rev. Joseph Fownes as his co-pastor. "Upon the choice of an assistant to Mr. Fownes a division took place in the congregation, of which many had long shown a partiality to a liturgy, and to a strain of preaching much less evangelical than Mr. Orton's. The majority withdrew, with his approbation, and he materially assisted them in erecting a new place of worship, and procuring them a minister (Gentleman). The bad spirit which this division produced so much hurt his mind that he determined to leave the place where he had spent so many years of comfort and usefulness, both of which now seemed to be at an end."—(P. D. M., 1795, pp. 180 and 182). Orton retired in consequence to Kidderminster, where he died July 19th, 1783.

From Orton's care Robert Gentleman proceeded to Daventry Academy in 1763, being supported there by an exhibition from the Presbyterian Fund, which at present supports and manages its own college, called "The Presbyterian College" at Carmarthen. When at Daventry, Gentleman came under the supervision and direction of the Rev. Caleb Ashworth, D.D., and in the *Christian Reformer* (1861. p. 275) Benjamin Davis says "Rev. Robert Gentleman told me that he and a fellow

student agreed to mark each other's imperfections and make them known to each other. The consequence was that Gentleman had no blemishes as a preacher."

According to Dr. Newth, who has compiled a M.S. volume entitled "Memorials of Coward's Academies," Gentleman's college essays at Daventry Academy extend from 1764 to 1767. After leading the Academy his first settlement in the ministry was at Shrewsbury, in 1768 according to Dr. Newth, but in 1767 according to the *Worcester Herald*, (see Authorities at end). He settled with that part of the congregation which separated on Mr. Orton's resignation. As has been intimated Mr. Orton showed great interest in and an affectionate regard for Gentleman, and encouraged him in his studies and in undertaking the work of the ministry. When the division took place at the High Street Dissenting Congregation at Shrewsbury, Orton recommended Gentleman as minister of the conservative seceders, who were also the majority, and helped them to build the New Meeting House in Swan Hill. What followed has already been stated in a previous quotation. While at Shrewsbury Gentleman kept a boarding school, and the following advertisement appeared in the *Shrewsbury Chronicle* for October 6th, 1775: "The Rev. Mr. Gentleman begs leave to inform his friends and the public that he has taken and is now entering upon that large airy and commodious house, situated in Hill's Lane, late in possession of the Rev. Dr. Adams, where his Boarding School for young gentlemen will be continued on his former terms. Proper Masters will be provided in the several branches of useful learning, and nothing shall be wanting on his part to render the Plan of Education as complete as possible." Orton writes, 15th Feb. 1777, "Mr. Gentleman, besides some schoolboys, has two young men intended for the ministry (who will be a kind of half-bred divines) under his care. I do not much approve his scheme; but in the present state of our churches, such men may be very acceptable, and fill up some useful stations. They are principally supported by charity."—(Orton's Letters 1806, I. 172). This explains his choice as tutor for Carmarthen.

Gentleman remained minister over the new Society at Shrewsbury till 1779, when he removed to Carmarthen, where he had accepted the post of Divinity Tutor at the Presbyterian Academy, which was located at that time at the mansion of Rhyd-y-gors, outside the town. In this post Gentleman

succeeded the Rev. Jenkin Jenkins, D.D., who removed to London. "Finding this employment, in connection with his ministerial services, injurious to his health," he vacated the post in 1784. "The experiment of boarding the students with the tutors in a residential college at Carmarthen was a lamentable failure" through the inability of Gentleman to maintain discipline. The insubordination of the students led to much trouble. Whilst the Academy was at Rhyd-y-gors Gentleman and Davis, his colleague, had under them twenty-three students receiving exhibitions from the Presbyterian Board, of whom twelve at least were or became anti-Trinitarian. When Gentleman resigned, the Academy was removed to Swansea, under Solomon Harris, but at present is located in the town of Carmarthen. Gentleman left Carmarthen for Kidderminster, where, in June, 1784, he settled as pastor over the seceders from the Old Meeting Church, these seceders forming the Liberal or Arian section. It is most probable that Job Orton was instrumental in inducing him to undertake the charge of this new Society as he was in that of Shrewsbury; and it may appear strange that Gentleman should be chosen as a right and fitting minister for the Conservative division at Shrewsbury, and that subsequently he was chosen by Orton's friends as the very man for an Arian division at Kidderminster, for Principal Gordon says that "throughout life he was an Independent; a professed Calvinist, of the moderate sort; and a professed Trinitarian, of the Arianising variety." Orton writes 18th June, 1778, that Gentleman, while at Shrewsbury, was invited to succeed Dr. Samuel Wilton, of the Weigh-house, London, but that he wisely declined, as he would not have "drawn well with the stiff Independent brethren." — (Letters, 1806, I., 197-8). His students at Carmarthen, "the senior class and indeed almost all the students who had paid any attention to the subject, were avowedly Unitarian in the strictest sense of the term," and "his assistant, the Rev. Benjamin Davis, was a decided and professed Unitarian." — (Belsham's Memoirs, 1833, p. 421).

Gentleman is described in the D. N. B. as "a popular preacher, Arianising in his theology, but of Evangelical sentiment." There are no MSS. of his remaining in the possession of the New Meeting Church, and very little printed matter; but the *Evangelical Magazine*, 1810, p. 302, contains an undated letter of his to a young man, with the following

expression,—“God, Christ and the Holy Ghost,” which would point, perhaps, to a confirmation of the above statement, or at any rate that he was not an orthodox Trinitarian. He was in all probability an Arian whilst at Carmarthen, as may be inferred from the history of the Unitarian Church there. Another description of him, contained in the P. D. M., is that he was a “serious, evangelical and practical preacher.” *The Monthly Repository* also states that he was a “popular preacher.” He was the first minister of the New Meeting Church, Kidderminster,—as he had been the first of the New Meeting, Shrewsbury,—and settled there in June, 1784, where he remained till his death, on Friday, July 10th, 1795, in the fiftieth year of his age. He was buried in St. Mary’s Churchyard on July 12th. His ministry at Kidderminster was very successful. Before and after his settlement there he was appointed the preacher of the “Dudley Lecture” three times, in 1770, 1785, 1787, and once of the “Oldbury Lecture” in 1785. Job Orton, who died at Kidderminster, July 19th, 1783, made Gentleman his literary executor, and this circumstance probably recommended him to the seceders. Gentleman “left three sons and three daughters to lament the death of an affectionate father.” Nothing is known as yet as to what became of them after their father’s death. His eldest son, Robert, was a student at the Carmarthen Academy.—when it was located at Rhyd-y-gors, and when his father was principal tutor there,—from midsummer, 1783, to midsummer, 1784, being sixteen years old at the time of his entrance. He then went to Daventry Academy, and was there from midsummer, 1784, to Christmas of the same year, but still as an exhibitioner of the Presbyterian Fund. He resigned his exhibition in Dec., 1784, because he had abandoned the intention of entering the ministry.

Mary Gentleman, the eldest daughter, was placed in the list of Communicants of the New Meeting House, Kidderminster, Dec., 1784. The other children are mentioned in the Register of Catechumens thus:—Frances, aged ten years, in May, 1785; Thomas, aged eight years, in May, 1785; Sarah, aged five years, in May, 1785. The trustees of Joseph Read’s Charity voted, on May 4th, 1790, the sum of “five pounds to Thomas Gentleman for his education in useful learning.” It is not known what was the name of the remaining child—the third son. Frances, wife of Robert Gentleman, was buried Dec. 26th, 1791, in St. Mary’s Churchyard, Kidderminster.

The catechisms used by Robert Gentleman in the schools were Watts' First and Second, and Mr. Orton's for Elder Scholars. The numbers of scholars in 1785 were:—infants (mixed), 51; boys, 43; girls, 65; elder scholars, 40.

Gentleman was by no means a strong man, physically. In his last volume (sixth) of Job Orton's "Exposition of the Old Testament" he thanks Divine Providence for enabling him to finish editing the work entrusted to him by Orton with such little interruption, "amidst many bodily infirmities and various labours, both in the Christian ministry and in the education of youth." (Dec. 1, 1791).

Mr. Gentleman published the following works of his own:

1. *A Discourse upon the Nature and Design of the Lord's Supper, with the Advantages which may reasonably be expected from a regular and serious Attendance upon it.* 4d. [12mo, 1786].
2. *A Serious and Earnest Call to Repentance: being the substance of several Discourses delivered at the New Meeting House in Kidderminster.* 1s. or 10s. 6d. a dozen.
3. *The Young English Scholar's Complete Pocket Companion.* in six parts. Parts I.—English Grammar. II.—History of the Kings of England. III.—Geography in Four Parts, containing (1st) *The Natural Division of the World;* 2nd *A Tour through Europe;* (3rd. *The Counties of England* (with their) *Curiosities;* (4th) *Geographical Table of principal Places in the World.* IV.—*Chronology of Events, Discoveries, Learned Men from Earliest Period to Present Time.* V.—*Tables in Arithmetic, with the different Weights and Measures.* VI.—*List of Foreign Coins, with their English Value.* selected from the best writers, divided into Short Lessons, and adapted to the Capacities of Children. 2s. 6d. bound. Kidderminster: Printed and Sold by G. Gower: sold also by Mr. Longman and Mr. Bicknell, Paternoster Row, London; and Messrs. Eddowes', Shrewsbury. [12mo, 1788 and 1797].
4. *Extracts from the Author of the Dissenting Gentleman's Letter to White.* 3d., or 15s. per hundred.
5. *Hymns for Public Worship on Charitable occasions, and for Charity and Sunday Schools.* In Four Parts, most of which were never before published. 8d. or 7s. per dozen.
6. *Plain and Affectionate Addresses to Youth, on various Important Subjects.* 3s. in boards, or 3s. 6d., neatly bound. [12mo, 1792].

He also compiled from Orton's MSS :—

7. *A Short and Plain Exposition of the Old Testament, with Devotional and Practical Reflections for the Use of Families.* By the late Reverend Job Orton, S.T.P. Published from the Author's Manuscript, by Robert Gentleman. Shrewsbury: Printed and Sold by J. & W. Eddowes. Sold also by T. Longman, Paternoster Row; C. Dilly, in the Poultry; and J. Johnson, St. Paul's Churchyard, London. [Six vols., 8vo, 1788—1791. Second edition, 1822, 8vo].

[LIST OF AUTHORITIES:—"Protestant Dissenter's Magazine," 1795, pp. 180, 182, 312; "Evangelical Magazine," 1810, p. 302; "Monthly Repository," 1822, p. 195; "Christian Reformer," 1861, p. 275; "Shrewsbury Chronicle," Oct. 6, 1775; "Worcester Herald," July 15, 1795; Registers of Catechumens and Communicants at New Meeting House, Kidderminster; Minutes of Joseph Read's Charity; Minutes of Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and neighbouring counties; Dictionary of National Biography, Article on Gentleman, by Alex. Gordon; Jeremy's "Presbyterian Fund," pp. 20, 49, 66, especially Art. 79; Rees' "History of Non-conformity in Wales," 1861, pp. 493; Gentleman's Edition of Orton's "Exposition of the Old Testament," vol. VI., pp. 3, 7; Gentleman's "Pocket Companion," 1788; Chambers' "Biographical Illustrations of Worcestershire," p. 536; Dr. Newth's "Memorials of Coward's Academies," (MS. volume), per Rev. Howard Staines, B.A., B.D., Librarian of New College, Hampstead, London; Information by letter from Principal Alex. Gordon, Manchester. Principal Walter J. Evans, Presbyterian College, Carmarthen, Rev. Geo. Eyre Evans, Whitchurch. Orton's Letters, 1806, I. pp. 172, 197-8; Belsham's Memoirs, 1833, p. 421].



WILLIAM SEVERN.

From Painting in Vestry at Hull.]

WILLIAM SEVERN.

CHRONOLOGICAL TABLE.

<i>At NOTTINGHAM ..</i>	..	..	<i>Born 1754.</i>
<i>ONE OF WESLEY'S PREACHERS ..</i>	..	..	<i>1770-1774</i>
<i>At EDINBURGH UNIVERSITY ..</i>	..	..	<i>1774-</i>
.. <i>WEEDONBECK (NORTHAMPTON)</i>	..	..	<i>1776-1782.</i>
.. <i>WELFORD (ORDINATION) May 22nd</i>	..	..	<i>1782-1783.</i>
.. <i>HINCKLEY (LEICESTER)</i>	..	..	<i>1783-1794. (March?)</i>
.. <i>NORWICH</i>	..	..
.. <i>KIDDERMINSTER,</i>	..	<i>Jan. 6th, 1797 - March, 1806.</i>	
.. <i>HULL ..</i>	..	<i>March, 1806 - June 22, 1813. (death).</i>	



WILLIAM SEVERN was born in Nottingham in 1754. His father was a wine-merchant in that town, and had two other sons besides William. It seems that William Severn had a very strong inclination for the ministry early in life, for at the age of sixteen he became a Wesleyan, and soon acknowledged to be a popular and attractive preacher, a role which he maintained throughout his life. Not only was he considered "one of the most popular preachers among the Methodists," but he was honoured with the distinction of being a friend and confidential companion of John Wesley himself. For two years he was a travelling associate of the celebrated founder of Methodism. Severn had to make some sacrifices for his convictions, for he was expelled from his father's house on account of his attachment to Methodism, and he took refuge with a Mr. Warwick, at whose house he gained high distinction as a preacher, and became the friend and companion of Wesley, who "admired his talents, zeal, and intrepidity." In his twentieth year he had grave religious doubts, and soon after he went to the University at Edinburgh to study Divinity, and it is stated that he was ever sorry afterwards for his connection with Methodism. It is not known how long he remained in Edinburgh, as a record of the students was not kept until later; but it cannot have been more than two years, as he abandoned Wesleyanism about 1774, and became a Dissenting minister at Weedonbeck, Northampton, in 1776, where he settled with a congregation that was "moderately orthodox," and

remained there until 1782, when he removed to Welford, in the same county. His ordination at Welford took place on May 22nd, 1782. It is again reported of him here that he was "a very popular preacher, possessed of uncommon talents; that his Sabbath evening and week-day lectures were anticipated with great pleasure by his hearers, who were strongly attached to him; but he resigned his charge in less than two years, went to Hinckley in Leicestershire, and at length, we regret to state, departed from the faith he once preached, and died some years after in connection with a Socinian congregation at Hull."—(Coleman's "Memorials of the Northants Churches," pp. 172-173). Comment is unnecessary. Severn went to Hinckley in 1783, and everywhere he was "greatly admired and approved." At Hinckley he became decidedly Unitarian, and remained there till 1794, the last note referring to him in the Church records being that of a burial he performed in January of that year. From Hinckley he removed to Norwich. At Norwich, Severn succeeded Benjamin Hart as minister of the short-lived society,—a secession from the Old Meeting (Independent)—which built a meeting-house in Bridge-street, but the cause did not flourish long, and the building was pulled down. Some of the members joined the Octagon congregation.

In December, 1796, he undertook the pastoral duties at Kidderminster, where he remained between nine and ten years. As to the condition of affairs at the New Meeting in those early days, some little light may be derived from the letters that passed between Mr. Severn and Mr. Joseph Hopkins, which are appended to this biographical note, and are entitled the "Severn MSS." for convenience' sake, the originals of which are in a more or less dilapidated condition, and should, therefore, be preserved whole in time. Perhaps one of the most significant things that happened during Mr. Severn's ministry in Kidderminster is that he is said to have performed the first burial service in the town without the rites of the Church of England, when Nicholas Pearsall was buried in the New Meeting Day School Yard. He was the first Nonconformist minister to perform such a service in the birth-place of Nonconformity. The oration he delivered at the grave on this occasion, July 6th, 1798, is still extant in Severn's own handwriting, which is neat and clear, and is also appended and placed first in the "Severn

MSS." pp. 59-62. On leaving Kidderminster, where he left many close friends behind him among the more liberal part of the congregation, he went to Hull in March, 1806, where he succeeded the Rev. William Oke Manning as minister of Bowalley Lane Church. Whilst at Hull he was the means of increasing the Chapel Library very considerably, adding particularly the publications which were modern in those days. He also took an active part in the national crusade against Lord Sidmouth's Bill, which purported to amend and explain the Act of Toleration, but which really meant another attempt to restrict the "Liberty of Prophesying," that is, Religious Liberty—(Monthly Repos., 1811, p. 503). Severn also made strenuous efforts to start a Unitarian cause at Dewsbury as far back as 1811, owing to the fact that a Wesleyan minister there had become Arian in theology. But a proper Unitarian Church was not established there, apparently until 1858. There is a portrait of Mr. Severn hanging in the Vestry of the Chapel at Hull, painted by Phineas Lowther, of that town; and in the Chapel itself a tablet is erected to his memory, with the following inscription upon it:—

In Memory of

THE REV. WILLIAM SEVERN,

whose mortal part lies interred in the aisle below.
This Tablet is Erected

by his afflicted Widow as a Memorial of her esteem and affection,
During Seven Years

Mr. Severn performed the duties of Minister to this Congregation
with zeal and punctuality, with probity, benevolence
and piety never excelled.

A fit of apoplexy suddenly finished his career
on the 22nd day of June, 1813, in the 59th year of his age,
whilst he was taking his usual evening's walk.

What he was the day will declare

Mrs. Severn, herself, died February 15th, 1819, in the sixty-fourth year of her age, at Over Broughton, in Nottinghamshire. She was of a very nervous temperament, and was confined to her room nearly two years before she died and one year to her bed. She was interred at the General Baptist Chapel at Over Broughton.

Severn delivered the "Dudley Lecture" in 1788 and 1798; he preached the anniversary sermon at Stourbridge in 1790, from Job xxix, 15, 16. He also preached the sermon in 1812 before the Unitarian Fund Society—(M.R., 1813).

His character was a very high one, and was distinguished by probity and simplicity. “‘ His heart,’ in the words of one who knew him well, ‘ was as pure as a child’s.’” He was also distinguished by a talent for religious conversation. His favourite study was the Bible, and in Scripture knowledge he had few equals, but with all his acquirements he was modest. He was a decided Unitarian, as may be seen from some of his articles, such as that on the Methodist excommunication at Flushing—(M. Rep., 1813, p. 34)—which is very vigorous in style. He adopted the views and principles of Unitarian Christianity “from reflection and an earnest study of the Scriptures,” and John Wesley had often been heard to lament the loss of so valuable a servant by his conversion to Unitarianism. “On some minor points of Unitarianism he, however, retained the opinions of his early days. He was passionately zealous for free inquiry. He loved a free-thinker in his heart; of whatever sentiments, provided only he was an honest man. He never let slip an opportunity for the propagation of the truth. He detested a bigot, even a Unitarian one, and showed such a man the inconsistency between his principles and his practice. He was a truly good man. His memory was sweet to all who knew him, and he was regarded with universal respect and esteem. He was vigorous and vivacious up to the hour of his death. Half an hour before he died, he was engaged in cheerful conversation with a friend, and as full of anecdote as at any former period of his life.”

Under the name of “Sabrinus,” (the Latin for Severn) he contributed occasional articles to the “Monthly Repository.” In that of 1808, p. 262, there is a spirited letter of his in reply to Mr. A. Fuller on “The Alleged Indifference and Aversion of Socinians to Christian Missions,” in which he maintains there is no such indifference amongst Unitarians, but that which they disapprove of is the *Evangelicalism* of such missions, and the want of discretion with which some have been undertaken. If Unitarians have not set any on foot themselves, “the omission may be accounted for from the paucity of their number, and the want of means to execute a plan of that nature, rather than from indifference to the Gospel, and a deficiency in the principle of benevolence towards those of their species who are labouring under the direful effects of stupid idolatry and cruel superstition.” Civilising the savages should precede preaching the Gospel

to them, as the Quakers did with the American Indians. The people of the East Indies seem ripe for such preaching, and all Unitarians highly approve of so doing by the Baptist missionaries. He feels little hesitation, from personal knowledge of "Mr. Carey, sen., who is at the head of the mission," in saying that he will "appreciate the value of Christianity, as a general system of divine truth"; and will "lay less stress than is commonly done on those minutiae." "An Indian mission is an excellent school for teaching a wise and good man, whilst he retains his orthodoxy, to enlarge his charity; to promote those essential truths—believed by all professing Christians in all times and in all places; to perceive that the differences between Calvinists and Arminians, Roman Catholics and Protestants, Trinitarians and Unitarians, are very light and insignificant, when balanced against the doting reveries and pernicious dogmas of Mahometans and Hindoos. I flatter myself that Mr. Carey and his brethren, having had the truly Catholic spirit generated in themselves, from the circumstances in which they are placed, will be the happy instruments of transferring across the ocean the same spirit into the breasts of their British brethren, and that you, sir, will come in for a share of the benign afflatus." Referring to Polish Unitarians, who were charged by the Rev. J. P. Smith with the same lack of missionary zeal, Severn says they were "not more deficient in zeal as propagandists than Lutherans and Calvinists" of Poland of that day "whose number was larger, and their opulence and power more extensive." Polish Unitarians did labour in Mahometan territories for the conversion of the inhabitants. Sandius in his *Bibliotheca Anti-Trinitariorum* mentions several who did so, having been exiled for their religion, and were driven into Turkish territories. Severn concludes by saying he will assist the East Indian Mission with an annual subscription.

There are three contributions of his in the *Monthly Repository* for 1809. On p. 355 there is a letter containing another from Mr. Jno Sing, of Bridgnorth, to Mr. Wilson, of Coventry, dated March 19th, 1738-9. It narrates how John Sing, a tradesman in Bridgnorth, and pastor of the Particular Baptist Church in that place, found a shilling on the road leading to Wolverhampton, on the top of the hill, thirteen separate times on the same spot. He found one each time he went that way, and apparently the shilling could be seen by no one else. He devoted twelve of them to benevolent objects,

but having spent the thirteenth in Kidderminster for his own purposes, and having told the secret to a Mr. Walker, at whose place of business it was spent, from that day the shilling ceased to appear.

On page 539 of the same volume there is a letter of Severn's on "Advice to an Unitarian Proselytist," which is full of sarcasm secretly thrust at the methods adopted by orthodox proselytists. He begins his letter thus:—"I am an Unitarian, and make no scruple to avow myself a zealous party-man. Why should I be ashamed of being attached to a party which I consider composed of the patrons of free enquiry, candour, benevolence, and pure Christianity? I want to see our sect increase, our places of worship crowded, and our preachers held in general estimation. I should rejoice if the time were come in which Servetus, Socinus, Crellius, Biddle, Lardner, Priestley, Lindsey, and the other saints of our calendar, were held in similar veneration with Augustine, Calvin, Owen, Gill, Wesley, and Whitefield." And then he proceeds to propose methods by which these desirable ends might be obtained,—methods adopted by other denominations, but which it is evident he strongly disapproved of himself. On page 485 Severn contributes an "excellent paper" signed "Sabrinus," on "The Decline of Presbyterian Congregations," which forms part of a discussion on that subject in the Monthly Repository for 1809. After describing some of the allurements which have "excited numbers" of Unitarians of that day "to quit the religious profession of their fathers" he asks if other denominations do the same, such as Roman Catholics, Quakers, Independents, or Baptists. "When they quit one church or congregation they repair to another of the same faith and order, and do not totally abandon the Dissenting cause." "The Unitarian doctrine . . . has stolen its way into most Presbyterian Societies, but they were far from being originally formed on any such basis. These Societies formerly were only distinguished from those of Independents by their not requiring *written experiences* as a condition of receiving the Lord's Supper: being in some other respects more lax in their church discipline, and in not being High Calvanists, but rather Neonomians or Baxterians. Their ministers . . . were the first who 'learned the way of the Lord more perfectly,' whilst many of their hearers continued wandering in the labyrinth of popular error." The ministers were "extremely cautious and prudent, and

did not openly and decidedly avow their change of opinion and advancement in Scriptural knowledge; but contented themselves . . . with bringing forward, exclusively, in their public discourses, the duties and verities of practical religion.

. . . To this cause I must attribute the decrease which is generally observed and lamented." . . . "From accurate observation I am persuaded that this want of acquaintance with the system of Christian doctrine usually maintained by those called Presbyterian ministers, has been a greater cause of the decline of their Societies than any other cause, or than all other causes combined. Perhaps, too, a species of spurious Liberality, which has been held up both by the ministers and people of this denomination, has not been without a considerable influence. It has often been asserted by them

. . . that there are virtuous people of all denominations, that speculative opinions are of little or no importance, that active virtue is all in all, that it is to be wished there were no distinctions of sect . . . All this is very true and good, being well analyzed and expounded; but, taken in the gross, leads many people to suppose that there is no importance in truth; that they may join (any) religious assembly consistently

. . . that it is not worth while (especially if inconvenient) to frequent a place of worship thinly attended, and thereby

. . . to separate themselves on Sunday from the great majority of their neighbours . . . No sect which has not the emoluments and advantages of an established religion can preserve itself in vigorous existence without a certain portion of the sectarian spirit, by which I do not necessarily mean bigotry and intolerance, but principle and attachment; preferring your own religious denomination to every other, and being disposed, as the result, to undergo privations and inconveniences on its account . . . Be assured, that except the sectarian spirit, at least in the innocent, and as I should say, commendable sense of the term as before explained, be incited, there can be no radical cure applied to the apostacy from the religious Societies in question . . . Let us, uniting zeal and charity, exert ourselves in spreading, by all justifiable and Christian means, our views relating to the unity and supremacy of the one God and Father; his impartial love to all his intelligent offspring, and the unbought freedom of his grace and mercy in the pardon and salvation of the penitent sinner

. . . We should lay a foundation, in future, for a better state of things. The rising generation would not be liable 'to be carried about with every wind of doctrine,' and the sincere

and candid inquirer after religious truth would be at no loss where to find a centre and a home."

In the Monthly Repository for 1810, p. 256, there is the following notice :—“Art. IV. *Diversity of Sects and Opinions no valid objection to the Truth and Importance of the Christian Religion. A Sermon, preached in the Presbyterian Chapel, Hull. By William Severn.* 8vo., pp. 31. Simmons, Hull. 1809. In an appendix, Mr. Severn illustrates the importance of the subject of his discourse by an anecdote :—‘James the First, who is known to have been vain of the reputation of universal knowledge, to display his skill as a civilian, seated himself one day on the bench of the highest court of law, that he might there, in his own person, settle disputes long agitated, and decide weighty causes. The business which came before him related to a landed estate. The counsellor engaged for the plaintiff pleaded the cause, either with such fascinating eloquence or imposing chicanery, that on the conclusion of his speech, the King, in his North British accent, exclaimed, with great vehemence ‘Let the mun have his land.’ The advocate on the side of the defendant humbly supplicated the sapient monarch that he would not be so speedily fixed in his decision, but regard the maxim, *audite alteram partem.* The royal permission being obtained, the gentleman learned in the law supported the pretensions of his client with equal if not superior abilities, and more cogent arguments. His Majesty was perplexed and disgusted, and said, in a tone of displeasure and contempt, ‘Rogues all !’ If I am not mistaken a similar sentiment to that felt by this monarch has been produced in many persons with respect to the teachers of religion and the doctrines they inculcate.’ To obviate this preliminary objection to all religious enquiry, Mr. Severn argues with much ingenuity and ability, ‘That it is not inconsistent with what we ought to conceive of the wisdom and benevolence of the Deity, to make a revelation under circumstances which might give rise to some diversity of interpretation and opinion. That still, in fact, there is an actual agreement amongst the believers of the Christian revelation in all which is essential or that is very important. That in those things concerning which Christians differ, it is ordinarily more in phrase than in idea, and more in appearance than in reality. And, finally, that it is highly probable to be the design of Providence, in consequence of the discussion of their various opinions, to bring Christians

in some future period to a very near, rational, and permanent agreement. p. 20."

On p. 573, of the same year's volume of the Monthly Register appears the following anecdote concerning John Wesley, sent by Severn:—

"Sir,—I recollect Mr. J. Wesley relating in conversation an anecdote which very forcibly illustrates the cause of teachers not being able to explain the dogmas on which they insist, and of their pupils appearing to acquiesce in the truth of assertions that they do not understand.

During his residence at Lincoln College, in Oxford, one of the tutors, I forget whether the Logical or Mathematical, used to be in the practice, at the conclusion of his lecture, of saying individually to the students who encircled him, with reference to the subject that had been treated, 'Sir, do you conceive?' And, 'Sir, do *you* conceive?' To save trouble, the inquiry had long been answered by the gentlemen in the affirmative. One day, however, by mutual consent, it was determined that it should be answered in the negative. When, therefore, the usual question was put, the first gentleman said 'No, Sir':—the second gentleman answered 'No, Sir':—the third gentleman was in the same tone, and so they said all. The tutor confused, pensively applied his hand to his forehead, and after a moment's pause, exclaimed, 'I think I do not conceive myself!'

A respectable preacher in the Wesleyan connection informed me that the Rev. John Wesley, in the latter part of his life, remarked that he had long taken notice of the distinctive mode respecting the object of address in prayer, in young and premature Christians and aged and mature Christians. The former, said the Oracle of Methodism, are the most in the habit of praying to the Son of God, Jesus Christ; and the latter of praying to the Father. There is no need to expatiate on the weight of this testimony to the propriety of the Unitarian mode of worship.

The aversion of Mr. J. Wesley to Calvinism was extreme, and even beyond that which he had to Anti-Trinitarianism. About the year 1780, a lady belonging to the Methodist society at Nottingham applied to him with a case of conscience. She had from her infancy been an attendant at the High Pavement Chapel in that town,—the Unitarian place of worship. Her

attendance there did not interfere with her frequenting the meetings of the Methodists; nor was it deemed necessary in those days for persons, on joining the Methodists, to renounce their former religious connections. A popular preacher was fixed in the Calvinistical or Independent congregation. The good lady began to have ‘itching ears,’ and thought she should receive more benefit by attending on this gospel-preacher when she was not engaged with her own Society than by attending where she had been accustomed. Not being able, however, to decide on the measure fully, she represented the case to Mr. Wesley in a personal interview, who, on listening to it, oracularly exclaimed, ‘Sister, continue to attend where you have been used.’

Those who were acquainted with his sentiments were not surprised at his decision. It was customary with him to say with no small degree of tartness, when the ‘doctrines of grace’ were extolled: ‘Calvinism is not the Gospel.’ ‘If you go to places of worship where morality only is preached, you may be said to be fed with *chaff*; but if you go where Calvinism is preached, you are fed with *poison*.’

SABRINUS.”

In addition to the sermon mentioned above, Severn also published in Nov., 1806, a treatise called “A Vindication of the Unitarians.”

LIST OF AUTHORITIES:—Monthly Repository, 1808, p. 262; 1809, pp. 355, 485, 539; 1810, pp. 256, 573; 1811, pp. 503, 624; 1813, pp. 34, 550; 1818, p. 669; 1819, p. 194. “Sketch of the Ministers of Bowalley Lane Chapel, Hull,” by Rev. John Shannon. Information by letter from Mr. S Harris, 389, Beverley Road, Hull. Photograph of painting of Severn in Vestry at Hull, taken by Mr. M Holmes, 91, Westbourne Avenue, Hull (per Mr. Harris). Information from Rev. J. W. Scamell, Welford; from Mr. John Taylor, bookseller, 9, College Street, Northampton (per Rev. George Sadler, Weedon); Rev. W. G. Price, Hinckley; Rev. E. M. Daplyn, Norwich; Mr. Doune, assistant Clerk, Edinburgh University; New Meeting minute books and other MSS. in Vestry safe. M.R., 1809, p. 239, Browne, p. 271, Eyre, Evans’, Midland Churches,” p. 149.

THE SEVERN MSS.

AN ADDRESS

DELIVERED AT THE INTERMENT OF MR. NICHOLAS PEARSALL,
JULY 6TH, 1798, BY WILLIAM SEVERN.

Men, Brethren, and Fathers,

Though the being of a God, and most of the truths of Natural and Revealed Religion have been called in question, there is one truth which will remain indisputable, that one day or other "we must all die." Death, that bold intruder, makes no distinction, but proceeds with determined step to knock at the door of the sumptuous palace as well as of the sordid cottage. The Mighty Leveller, with unerring aim, directs the blow which reduces the Savage and the Sage to the same humiliating situations. Standing as we do, on the brink of an open grave, we should show ourselves dead to sober thought and moral feeling did we not lay our minds open to those instructive lessons which are thence announced with an oracular voice.

The appendages of mortality, the shroud, the coffin, and the grave, have in them a silent but powerful eloquence, which comes home "to our business and bosoms" and outvie poetical description and rhetorical declamation. The event of death is solemn and interesting whatever views we may take of it, and whatever may be the age, condition, or character of those by whom it is contemplated.

Death may be considered as a departure from the present state, as the door to a new state of existence, and as the period of our moral probation:

Death breaks all those associations by which we are attached to surrounding objects, and which habit incites us to estimate at more than their intrinsic worth.

We leave the stately mansion or the snug retreat to enter on the narrow lodgings of a tomb.

We exchange the social circle and the "charities of father, sister, brother," for the dreary region where we must say to

corruption, "Thou art my father," and to the worm, "Thou art my mother and my sister." We must abandon our lucrative schemes and our pleasurable pursuits, and go where there is "no work, nor device, nor knowledge."

But the event of death is heightened in interest to us when we view it as the gate to a new stage of existence. "Man, though he dieth, shall live again." There shall be a resurrection both "of the just and of the unjust." To this, indeed, the index of nature points, and to this the pole-star of Divine Revelation infallibly directs the poring eye. But *how* shall man live? *Where* shall he live? *With whom* shall he live?

With all the information we have received, we are much at a loss to answer these enquiries with precision. "It doth not yet appear what we shall be." All we know is that we shall be *new inexpressible somethings*. But the mode of our existence, the nature of our perceptions and sensations, how far similar to those we have at present, and in what respects totally different,—the nature of the connection we shall have with Beings of other Orders, and with those of our own order and species, and the medium by which we shall communicate with them, are subjects concerning which "we see as through a glass darkly."

But of all other views of death, it most concerns us to contemplate it as the period of our moral probation. All the circumstances of our present condition, both pleasurable and painful, both those we call prosperous and those we deem adverse, are arranged by the wisdom and benevolence of our Creator to give us an opportunity for the formation and display of character.

What we make ourselves in the present state we shall be found to be in the next and must take the inevitable consequences. "He that is unjust will be unjust still, and he that is filthy will be filthy still, and he that is righteous will be righteous still, and he that is holy will be holy still."

On the character we possess at death will the colour of our eternal fate depend. The felicity of the future state can belong only to those who have the qualities of genuine piety and virtue; to those who have lived soberly, righteously, and godly in the present evil world. Nor even to these, only in connection with that grace which reigneth through righteousness unto eternal life by Jesus Christ our Lord."

Be not deceived,—no speculative opinions, no ceremonial rites performed by ourselves, or by others for our benefit, no regret on a death-bed, no feeble purpose of amendment produced by terror, will avail to screen you from misery, or secure you felicity.

We have committed our venerable friend to the earth, with a cheerful hope that according to the constitution of the Gospel, his dispositions and conduct were those which entitle him to a part in the resurrection of the just. Hoping, through the Divine mercy to be sharers in his joy, we leave him to the guardianship of Jesus his Saviour, and of God, his Heavenly Father and wise and gracious Creator.

We take a long view and connect this assembly and the passing scenes with the time when the Archangel's trumpet shall sound, whose accents shall reverberate from sepulchre to sepulchre, when the small and great shall stand before God, and they who have done good shall go into life everlasting. Sleeping in Jesus, though in a spot of earth deemed by *superstitious minds unhallowed*, we doubt not his dust will will be found when required by his Creator in order to be reanimated.

Retire from this funeral solemnity, and let the man live in your memories who was the enemy of no man, who was the relation and friend of some of you, who was the acquaintance, the neighbour, the fellow-worshipper of more of you, who was a sincere well-wisher to the best and eternal interests of you all.

Retire and meditate on the nearness and certainty of your own deaths. Let the aged lay to heart that which, according to the course of Nature, must shortly be their destiny.

Let the young and healthy remember “that their bones are not iron, nor their sinews brass,” and even with respect to them, it may be said to every one “there is but a step between thee and death.”

Let us seek with diligence to obtain, and if obtained to retain and augment that holiness without which no man shall see the Lord.”

Thus shall we die in peace and finally awake to righteousness and eternal life.

Depart,—and may God grant we may all find that “It is better to go to the house of mourning than to the house of feasting, for that is the end of all men, and the living should lay it to heart.”

CORRESPONDENCE.

TO MR. JOSEPH HOPKINS, Kidderminster,

Dear Friend,—I write to acquaint you that I have spent two Sundays at Hull, and have some reason to hope that a scene of usefulness and comfort is opened to me. As it gave me great pleasure in my former situation to find that you and a few other young persons possessed the spirit of enquiry on religious subjects, which did not spend itself in barren speculations, but was united with a regard to virtue and serious piety, so here I am pleased and encouraged to meet with some young men of respectable character, who are thoroughly grounded in Unitarian principles, and recommend them by their conduct

We have not yet taken a house, but there are several that offer and which we might enter if we were prepared.

I must therefore beg the favour of you to send all our packages as soon as possible. The mode in which I should have them directed is as follows:—“Mr. Edward Thomson, Hull, (to the care of Mr. John Smith, Wharfinger, Gainsborough.)

I need not, I believe, desire you to take particular care that they are sent in boats which are likely to conduct them safe, and that the owners or steerers give you an acknowledgement of having received them. You understand every part of this business better than I do. The expenses, of course, attending it and everything else connected with me, be pleased to place to my account, and I will remit with thanks. You have an account of what is owing to Mr. Hatton, and of the allowance which is to be made by Mr. Burford in the Window Tax. I shall expect to be favoured with a few lines from you as soon as the goods are sent. You will be pleased to give me the name of the boat-owner and of the steerer, and then I may be able to give my brother at Nottingham an account of them, and he can observe the state of the packages when they arrive at that place on their way here.

Be pleased to make my respects to your father and mother, brother William, and the whole of your family. I go not further lest by omitting to mention any individual I should seem to neglect them, which is far from my intention.

I saw in my walks the house in which Mr. Shiner lives, but not having any acquaintance with the family, I did not call.

Miss Smith desires her respects to Mrs. Hopkins.

I am, yours sincerely,

W. SEVERN.

Hull, April 21st, 1806.

To MR. JOSEPH HOPKINS, Kidderminster.

Dear Friend,—I am happy to inform you that our goods arrived in due time. They are all of them, as far as appears on their exterior, for we have not yet opened any of them, perfectly secure and in very good condition. I feel myself much obliged to you and to your family for the care which was taken of them when they were sent.

With respect to the property-tax, I suppose that it is right that I should pay it at Kidderminster for the last year, but this does not include the late augmentation. If I recollect rightly it is about £1 17s. Od. that I have been used to pay, together with 11s. or 12s. which were charged on the house. If you will satisfy these demands, and when convenient, send me an account, I will take care that it shall be balanced. Please to pay for me to Mr. Dobson, Senr., 6s., for a book of sermons, which he was to remit to the author.

Mrs. Severn, &c., arrived at Hull last week. We are not yet at house-keeping, but shall be in two or three weeks. There is an house ready for us in one of the most airy and pleasant parts of the town.

Religion is much in fashion at Hull, but the Unitarian Cause very unpopular. There appears, however, to be a spirit of enquiry lately gone forth, which, if it proceeds, will change the face of things. We have a small society of Unitarian Baptists, whose minister* is a man of no contemptible abilities, and likely to do good if he had a field which was suitable; but he is cooped up in a room, in an obscure alley, with about

*Greswood, in Wright's "Missionary Life and Labours," 1824, p. 197. There was another Unitarian Baptist minister in Hull, Blake, *ibid.* p. 198.

thirty auditors. It is singular that with the liberal sentiments professed by the Society they should lay such a stress on their mode of baptism as to refuse all communion in worship even with those who maintain their general sentiments, that differ from them on this head. I frequently go by the house of your relation, Shiner, but not having any acquaintance with the family, have not called.

Earnestly do I recommend that you and the few other young persons in Kidderminster who have turned their thoughts to the subject of religion, and have been so happy as to acquire rational and scriptural views, should be bold and firm in the profession of the truth, and not give any countenance to error. From young persons alone can we expect zeal and activity in the Cause; the aged are apt to make Prudence, which is doubtless a great virtue, degenerate into timidity and time-serving. Above all things I wish and pray that you may manifest the superiority of the system you profess to maintain, by superiority in every branch of virtue.

You will please to remember us to the whole of your family and Mr. Turner's family. Do mention us to poor Thomas Pugh, the blind man. We have no doubt that he thinks of us, and we have not forgotten him.

To Mr. Widnell. Tell him that I have omitted writing from dearth of intelligence. All I can say is that we are well, and that Hull has not fallen beneath our expectations.

To Mr. Watson and family, for whom I shall always maintain a cordial affection and esteem. Believe me to be, with every good wish,

Direct for me, "Spencer Street."

Your sincere friend,

Hull, July 9th, 1806.

W. SEVERN.

To Mr. Jos. HOPKINS. Kidderminster.

.....

I am greatly obliged to you and your family for the concern which they have taken in my affairs, and shall always feel an interest in your prosperity and happiness. The principal managers of the affairs of the Congregation at Kidderminster have always been desirous of raising a religious mob. That is not likely to be done there by the preaching of the

tenets of Unitarianism, however popular the talents of the preacher may be. It was therefore prudent in them to endeavour to procure a Calvinistic preacher, or one who is called in the slang of that party a "serious preacher," that is one that will pass with half-thinking people for an orthodox or Calvinistic preacher, though his theology has no sort of consistency or unity in it, but resembles the colours in an harlequin's coat. But I really question whether even a preacher of that description would draw a crowd after him in the New Meeting.

The town appears to be already sufficiently stocked with the article which he might offer, and the customers for it are engaged at other places.

The people who consider Truth of importance, and who would flee from idolatry, must content themselves—at least for the present—with the pews, some empty and others not half filled, and with the hearing of a minister, who is not of the world (even in his religion) as Christ his Master was not of the world. To keep up a separate place of worship in a town like Kidderminster from any other cause than the right object of worship not being worshipped at other places, if it be not schism is folly. Those who wish for a Calvinistical minister or something like one, ought never to have separated from Calvinists and Trinitarians, and those who have conscientiously withdrawn from that body, or who from principle had not belonged to it, ought never to [un]ite in any place with a minister or society of that class, but were there a necessity, rather to worship the true God in a carpet shop or garret, though with only a dozen associates. What relates to God and religion is solemn beyond conception, and with it there should be no trifling or trimming.

Remember me and my family to all our friends, as though particularly named, and believe me to be

Yours affectionately,

Hull, July 28th, 1806.

W. SEVERN.

To Mr. Jos. HOPKINS, Kidderminster.

Hull, Sept. 6th, 1806.

Dear Friend,

. You say you are not yet settled with a

minister, and from the information which I have collected, there will be considerable difficulties attend settling one, and in his continuing settled if he were. One who was warmly and tenaciously attached to the cause of truth, by which you know I mean Unitarianism, would not be likely to fill the house or much to increase the present number of auditors; he consequently would not be treated with any marked respect by those who make religion chiefly to consist in an holy twang, a demure aspect, superficial commonplace sentiments on popular topics, and a routine of unmeaning phrases, which altogether they deem constitute serious preaching. The preacher who was guilty in these particulars would not be likely, if he were possessed, — as I expect such a one would be, of independence of character, and disdained to "preach nonsense to please fools" to find his situation long comfortable. Those people who are in religion nondescripts, neither Calvinists nor Arians, but in some particulars resemble the former, and in some the latter, and in others neither, would soon complain that he was not understood by their weavers nor even by their servant-maids, and what is still more, nor even by their children, and what is still more than this, not even by their wives. No man of spirit or prudence would choose to continue long where "the chief rulers of the synagogue" give indications of such sentiments and of such a disposition. If a preacher were to come among you of a contrary description who supported in his prayers Christian idolatry, who in his preaching held up the dogmas of popular error and delusion, and attempted to impose on the reason and common-sense of his auditors, in short, who preached Calvinism or any other species of the false gospel of the day, or something which is still a worse article that would pass for [it], I hope there are those who after having used all mild, prudent, and Christian means to prevent the introduction amongst them of such a divine and of such divinity, would show that they were sufficiently influenced by the fear of their God and the love of the truth to amicably withdraw themselves from a community who renounce the pure Gospel; and in the circle of their own families, or in that of a few friends like-minded,—continue to bow their knee to the God and Father of our Lord Jesus Christ. I hope that circumstances will turn out better than I fear; but I cannot help thinking that the singular complexion of your society will prevent the settlement of a preacher who will be generally acceptable.

My affectionate respects, and those of my family, to your family, to Thos. Pugh. Mr. Gibson. Mr. Watson and family. I desire to be particularly remembered to them and should wish to know the state of Mrs. W.'s health. Mr. Orton's family, Mr. Widnell. We have heard of the death of Mrs. Widnell, and consider her loss that of a kind-hearted and sincere friend. Hoping that you will persevere and advance in the paths of truth and virtue.

I remain, dear Joseph,

Yours affectionately,

W. SEVERN.

Remember me to Mr. Ward. Please likewise to remember me to Mr. John Wagstaff and family.

To Rev. W. SEVERN, Hull, from JOSEPH HOPKINS.

Kidderminster, Feb. 23rd, 1807.

Dear Sir.—Above you have a statement of your account, which, if convenient, will thank you to pay to Mr. H. Talbot.

In addressing myself to you, I have in the first place to beg pardon for my long silence, which [I] hope you will not impute to any disrespect, or abatement of friendship and esteem, for be assured I lament your absence as depriving me in a great measure of a sincere and valuable friend, the guide and counsellor of my youth, to whom I am under many and great obligations, and I now return you my most sincere thanks for your care of and attention to my spiritual interests when among us; for your exhortations and admonitions from the pulpit, for your kind advice and information in private, for the just, honourable and engaging notions of the Deity and Religion which you endeavoured to fix in my young mind, and for your readiness in explaining any dubious or apparently mysterious passages of Scripture when applied to. I doubt not you will join me in beseeching the Almighty that these things be not lost upon me, but prove the source of my comfort and happiness here, and of my immortal happiness hereafter. I have several times written parts of letters to you, but, owing to the unpleasant and unsettled state of affairs in our Congregation, I have deferred finishing them, hoping to have more pleasing news to communicate. [I] am

sorry to say they are as much so as ever. Nor do I at present see any probability of our obtaining a preacher who will have an unanimous invitation. To detail the number of ministers who have been proposed, the numerous meetings that have been held, and the angry words which have been spoken at some of them would occupy too much room in a letter. [I] hope you will receive every information respecting them from Mr. H. Talbot, when you see him, who will be able to inform you more correctly and circumstantially than I can. I shall only mention the last person proposed—Mr. Beasley,* of Uxbridge. He came upon a visit to his brother at Stourbridge, and during his stay he preached for us two Sundays. If we may judge from the sentiments advanced in his sermons, from his prayers, and from the hymns he appointed to be sung, he is a very orthodox Arian.

Mr. B. wished very much to settle in this country, being near his brother and his wife's friends, who live at Cradley. The orthodox party knew this and strained every nerve to gain a sufficient majority in his favour, in which, however, they have not succeeded, so that we now remain "in statu quo." Mr. Jenkins has engaged to supply for us till we can obtain a settled minister.

I suppose you have been informed of the death of Mr. Watson and of the following melancholy accident which happened at Greenhill a few weeks since. During Mr. and Mrs. Talbot's absence (dining with Mrs. Pemberton at Black-brook) the nurse took their youngest son into the kitchen and suffered him to run about a little; in the meantime the other servant placed a pail-full of hot water upon the floor into which the child fell, and was so dreadfully scalded as to cause his death, after lingering in extreme agony that evening and part of the next day. Mr. H. Talbot's little daughter died the next week, so that a gloom has been cast upon their families; but I hope that time and the consolations of religion will soon dispel it. Mrs. Gibson left this state of existence the 3rd ult., after a few days' illness. I saw her about a fortnight previous to her death; her health was then in much the same state as when you left. She desired me, when I wrote, to present her respects to you and family, and expressed her gratitude to you for your kindness

*Ebenezer Beasley; he had a cousin Beasley, a schoolmaster, at Nodland, near Stourbridge.

and attention to her; without a wish to live she was resigned to the will of the Almighty. I am told you have been publishing a book on the Unity of the Deity. Please to inform me where I may procure it, and under what title. I suppose you have heard that Mr. Lant Carpenter has had the title of LL.D. conferred upon him by the University of Glasgow.

My father, mother, brother William, and the rest of the family join with me in presenting their respects to you, Mrs. S. and Miss Smith, also Mr. Ward, Mr. and Mrs. Jno. Wagstaff, Mr. John Hill, my uncle T.'s family, Miss Boulton, and several other old friends.

Mr. Horton's family desire to be particularly remembered to you, and wished me to say they hoped to hear from you soon. Poor old Thomas Pugh begs me to give his "best services and respects" to you, and to inform you he has been very ill (about three months since he had a stroke) but God was very good to him, and restored him much sooner than he expected. In your last you requested me to remember you to Mr. Watson. I did so some time before his death. He thanked you and desired me to present his "best respects" to you and family, (excuse my tediousness).

I am, your sincere friend and servant,

JOSEPH HOPKINS.

P.S.—I hope the little I have done for you will prove right and to your satisfaction. If I can be of any further service to you, you may command.—J.H.

To Mr. JOSEPH HOPKINS, Kidderminster.

Dear Sir,—I have deferred writing, in expectation of seeing here Mr. H. Talbot. As he has not been, and I know not when he will come, I delay no longer. The most convenient mode I can devise of paying you the demand of £8 4s. 1d. is by desiring some person who may go to London to receive it for you at my brother's, Queen Street, Cheapside. I have informed my nephew, John Severn, that an application of that kind will be made to him, and which he will readily answer. I could not send any banker's note of that amount by letter.

Your relations the Shiners are well. We have become acquainted with them, and they have taken a pew in our

chapel. They appear to be exceedingly industrious, and I hope their several lines of business will succeed.

I have not heard anything lately of the state of your ecclesiastical affairs. I suppose that you are not yet fixed with a minister, and that Mr. Jenkins supplies.*

It cannot be denied that, considering the number of the Society, there is the greatest diversity of opinions and tastes of any other in the Kingdom. To suit all there should be nearly as many ministers as there are families. It is not within human ability for one and the same man to maintain the doctrine of the pre-existence and the humanity of our Saviour,—free will and philosophical necessity,—to preach in a whining, superficial strain, and in a strain of rational divinity and manly sense; or to be the chaplain of the mansion at Habberley[†] and at Greenhill.[‡] Yet such a man must be found or you will not all be suited.

What ought a conscientious, discreet individual of the Society to do in this case? To regard the great object of worship, that it be *one*, the God and Father of our Lord Jesus Christ exclusively. He should on no pretence give his consent to the introduction of a minister who, in his devotional service, addresses any other Being. If there be no alternative, he should peaceably withdraw from the community, and worship his God in private, or with two or three more, who may be like-minded.

If a minister be proposed who conducts his devotions in a Scriptural mode with regard to the great object, and is moral and respectable in his character, the individual ought cheerfully to submit to the suffrage of the majority, though the person chosen may not be in many points a man to his taste. We ought not to expect in such a case our own inclination or caprices to be entirely gratified, but to consult, when it may be done consistently with duty, the wishes of others, and the peace and harmony of the community.

*Herbert Jenkins, died 23rd October, 1814, aged 53.

[†]In the Baptismal Register, at Somerset House, William Penn is mentioned by Rev. William Severn as living at Abberley (or Habberley) Sep. 1802.

[‡]Greenhill was not built by George Talbot, Senr., as is sometimes supposed. George Talbot took a lease of Greenhill, in March, 1808 from Thomas Lord Foley. On May 9th, 1809, he bought the freehold from Lord Foley. In the month of May, 1817, he exchanged some land in Clensmore Lane for about two acres of land in Bird Lane, adjoining Greenhill, from the Feoffees of Kidderminster Grammar School. It therefore cannot be to George Talbot that William Severn refers here. Who it may be is not yet ascertained.

I am exceedingly ignorant of the state of mind of the religious public at Kidderminster if it be not found that no preacher who is Scriptural and rational in his sentiments will ever fill the galleries with carpet weavers. Messrs. Penn and Jefferys are likely to be disappointed in the experiment they wished to try, and to make room for which they treated me in a manner which occasioned my continuance inconsistent with that regard I owed to myself as a Christian Minister, and as, I do not say, a Gentleman, but as a Man; one not quite in the condition of a dependent pauper. We all join in respects and good wishes to your Father, Mother, and the whole family.—Mr. Turner and family: Our joint respects to Mr. Widnell.

I am, Dear Sir,

Yours affectionately,

Hull, Aug. 25th, 1807.

W. SEVERN.

To Rev. W. SEVERN, Hull.

Dear Sir,—Hoping you will excuse my not writing sooner, I once more address myself to you, and have in the first place to acknowledge the receipt of £8 4s. 1d., the balance of your account at your brother's by my father (who was in London about two months since). Our congregational affairs now wear a much pleasanter aspect than when I wrote you last. We have a settled minister, a Mr. Lane, late of Hinckley, who had an unanimous invitation. He is a moderate Arian, (his sentiments, I believe, are nearly the same as Mr. B. Carpenter), his delivery is decent, his compositions are respectable, and in his prayers he addresses himself solely and exclusively to the God and Father of our Lord Jesus Christ. For these reasons (more especially the last) considering differences of opinion in other respects of comparatively small importance, we did not hesitate to join the other members of the society in inviting him. Mr. G. Talbot yesterday joined us at the Lord's Supper. Mr. Wm. Penn, I am told, is converted; he has become a communicant since Mr. Lane has been with us. Our old faithful servant and relation, Mr. Turner, died the 30th of last month. About eleven months ago he had what we supposed to be a slight stroke of the palsy, which nearly deprived him of the use of one side, and consequently rendered him incapable of attending to business. He has been able to walk about a little in fine weather till lately; it was a month yesterday since he

attended public worship for the last time, two or three days after which he was wholly confined, and for two days and nights laboured under the most violent and racking pains. Yet in the midst of his agonies not a murmur dropped from his lips, but he evinced the most perfect resignation to the will of the Almighty, and when it pleased God to mitigate his sufferings, he ardently expressed his gratitude to his Heavenly Father. His mind was rather gloomy and depressed at one time, but previous to his death he entertained a rational and well-grounded hope of acceptance with God. The evening that he died, he appeared (and thought himself to be) much better, and was carried downstairs to tea, a short time after which Benjn Grove (the singer at meeting) came in to inquire after his health, he said he was more comfortable than he had been for some time. Grove then sat down with him by the fireside and conversed with him, my aunt, and Sarah Southall, about a quarter of an hour, when his head dropped suddenly on Grove's shoulder, and he expired almost without a groan. "May I die the death of the righteous, and may my last end be like his."

Dear Sir, I would not have troubled you with this tedious detail, but knowing that you were not entirely unacquainted with him, I could not forbear giving you some information respecting the latter end of one who, for more than twenty years, has proved himself an upright and faithful servant, a true friend and, I have no hesitation in saying, a sincere Christian. Your old neighbour, Mrs. Prinn, died about two months since. Mrs. Gladhill (Mr. Pearsall's old servant) has been dead about five weeks, as are also Mrs. Crannidge, (who used to clean the Meeting) and Stooke, the singer (who has left a weakly wife and six small children). I saw him the evening that he died, (this was the first death bed scene I had ever witnessed; I am sure I shall never forget it). Time and paper will not allow of my saying more than that he died a firm believer of Christianity and a Unitarian. Mr. Cox, son-in-law of Mr. Thos. Jeffries, died about two months since; he had been some time in a state of mental derangement. Mr. Widnell has been confined to his room nearly half a year, and is not yet able to leave it. Mr. John Broom's (junior) health is still in a very precarious state. I believe I have never informed you of my brother William's marriage in April last, to Miss Sarah Roberts. James Badland has got married.

Well ! I think I have almost tired your patience. I will therefore draw to a conclusion. My father, mother, brother and sister, Mr. Jos. and Miss Broom, Miss Boulton, my aunt Turner, Sarah Southall, Mr. Horten's family, and several other old friends desire me to present their respects to you, Mrs. S., and Miss S. To the above list I add my own name.

I subscribe myself, your sincere friend and servant,

Jos. HOPKINS.

P.S.—Please to present our respects to Mr. Shiner's family, and inform them of Mr. Turner's death.

To Mr. JOSEPH HOPKINS, Kidderminster.

Dear J^oseph,—You may assure yourself that my having omitted to write to you has not been the effect of want of affection and esteem, or of any decline in them. Impute it to anything rather. The true cause, I believe, is that I continue to be, as I always was, no very regular correspondent, —owing in some measure to an idea that from the commonly unvaried state of my affairs, as well as from other circumstances, I am not able to communicate much information which can have any interest.

I sympathise with you on account of your family and personal affliction, of which I had previously heard from Mr. H. Talbot. Whatever loses us from the world and powerfully turns our attention to spiritual and eternal objects affords wholesome discipline, though attended with very painful feelings. Who of us is so habitually devout as not to require occasionally such strong excitements to prevent us from sinking into a careless and worldly spirit ?

I and my family enjoy our health, on the whole, very well. I have never been more free from all kind of disease for any three years in my life than I have been since I came here.

Not that I have spent the time more agreeably than I have in some other situations ; for though I have not had many positive grounds of dissatisfaction, yet I have not had those sources of enjoyment which are naturally desirable.

I do not like the scenery of the country, nor the state of society. On account of the latter I do not seek to gain acquaintance. Though no man values and enjoys society more than I do, yet it must be that which is suited to my tastes; otherwise I shun instead of seeking it. I endeavour to do my duty in declaring what I think to be the Truth and the whole Truth; in doing of which I am not under the least embarrassment from any who hear me leaning to orthodoxy, or wishing that I would say something that will pass for it to please "the people in the gallery."

I do not as yet see much fruit of my endeavours. The people of the town are steeped in Calvinism and Methodism, and being exceedingly ignorant are exceedingly bigotted.

I am very well situated for obtaining books, having access to several large and valuable Libraries, which stimulate me to read, and contribute in no small degree to give a zest to life.

If Mr. Lane's style of preaching does not altogether suit your taste, I hope that both you and others, who may be in the same situation, will not omit any tokens of respect which are due to him as a Christian minister, and may be requisite for the peace and order of the Society.

From the whole of what I learn on the state of your Congregational affairs, the object has failed which several individuals had in view, in the ill-treatment I received from them, and that made it inconsistent with any regard to the dignity and independence of character which I had always supported, and mean still to support, to continue at Kidderminster.

There is no mob raised. The galleries are not filled. There has not anything taken place contrary to my calculation. In the present state of the public mind at Kidderminster to effect the *grand design*, no *modifications* will do. A man must preach *gross orthodoxy*, and must preach it in a *fanatical manner*. He must, in one word, by *talking nonsense* please fools. You see no effect produced by Mr. Lane being a *little* more orthodox than I am, preaching a little more experimental and *serious* (as the Lady of Abberley would call it) than I did, and entirely avoiding my great fault of filling my sermons with metaphysics that could not be understood by one servant girl in ten.

I shall always regret that I left the Society at a time when I think that it was ripe for those improvements which I intended to introduce. They would have consisted in devoting the Sunday Evenings (which I considered in the manner that they were employed as lost), as well as other times, in a regular course of instruction of children and youth in the principles of Natural and Revealed Religion. Mr. Jefferys knew that this was my view in having the lecture dropped, and that I had not the least wish or design to leave Kidderminster, but merely mentioned my invitation to Hull, to induce those who were unreasonably sticklers for the Lecture to consent to its discontinuance. I shall always consider myself as being treated very indignantly, neither as a Gentleman, a Christian, nor a Christian Minister; and yet I am not conscious that I had forfeited my claim to any of them.

Will you please to take the trouble of making my respects and conveying my sincerest good wishes to several of my friends, whom I do not esteem less because I have not written to them. To Mrs. Watson and her family. Tell Mr. Richard Watson it would give me great pleasure to receive a letter from him, and to hear of his welfare. *J. Norris (or Harris) and his wife.* Should be glad to glad to know how they do. Mrs. J. Hill and Corker. Your own family at large (you will consider Mrs. Severn and Miss Smith included). To Mr. Widnell. I was glad to hear from Mr. Talbot that his health was better than it had been. To Mr. Ward. To all those you mention in your letter as desiring a remembrance to us.

What has become of Betsy Yeoman, her sister, and our cat, which was left with the latter? If you could make a trading journey to Hull, we should see you; I fear we cannot expect it on any other account. Mr. Shiner's family, I believe, are as usual. I shall be always glad to hear from you, and remain,

Yours affectionately,

W. SEVERN.

Hull, January 14th, 1809.

Hull, June 7th, 1809.

Dear Friend,—I believe you are indebted to me a letter. Our correspondence, however, I do not wish should be of

the formal and ceremonious kind, I on that account pay no regard to the circumstance. Feeling an inclination to write a few lines to you, I indulge it. A whisper was catched by my ear, perhaps six weeks since, that Mr. Lane was about leaving Kidderminster! I then considered it as a flying rumour, but Miss Smith's brother, who lives at Hinckley, informs me, in a letter received a few days since, that it is really a fact. I am not greatly surprised—knowing something of Mr. Lane and more of the people of Kidderminster. When the connection commenced, I told my family that I laid the duration of it at three years. I am out of my calculation by about half of the time.

Please to inform me of particulars. I must presume there has been some disagreement; on what account? With whom? What was its rise, progress, &c?

I am concerned and chagrined that the affairs of your society should have been and are likely to be managed by partial views, ignorant prejudice, caprice, the will of a few—the least informed amongst you and the least qualified to direct. I persuade myself I know the state of the people's minds in Kidderminster with respect to religion, as well as any other person. I am decided that in the present state of religious parties the New Meeting can never be filled, nor any great addition made to it by any respectable rational minister, such as the people amongst you of any discernment might be inclined to hear. If he were an *Arian*, or a *non-descript* in his creed, and larded his discourses with savoury phrases, and not one of the *odious Socinians*, he would *raise no mob*. No man could do that except he were madder than any one who yet preaches in the town. The Methodists must have the influx from that class of society who are devoutly ignorant. Your Society ought to be, without any trimming and disguise, avowedly *Unitarian*, agreeably to the views of the *thinking* part of the young people amongst you, and others who are the most worthy of regard. On such principles your number would not be likely, in the course of less than ten or twenty years, to be very considerable. But if a firm profession was made of them, without any rancour or bitterness towards those of a different faith; if the young were instructed regularly in these principles; if they were taught together with the primary truths of Christianity to the children who belong to the schools, things would wear a very different aspect soon to that which they have done. I should suppose

that the rulers of the synagogue must begin to be aware that the treatment that occasioned me to leave might as well have been spared. Poor Mr. Richard Watson said several times that he was inclined to think that the people were not likely to meet with a minister who would suit them better than myself, and that I should not be likely to meet with a people that I should esteem more than I did them. I feel no hesitation in saying that as it relates to myself the assertion is confirmed, I have the greatest friendship and union of interest and heart with many of you, I may say the majority of you, at Kidderminster; but nothing of this kind was I likely to have (with the exception, perhaps, of an individual or two) to the people at Hull.

If the mutual affection which I have for them, and many amongst you I know will have for me, were allowed to operate without impediment, it is not impossible but that it might lead to our reunion. Though I have no mind to go on my travels again, if a very strong motive did not operate; since I have here no molestation on account of my not preaching seriously, or evangelically; can declare my sentiments without the least reserve or impediment; have the advantage of great variety of books; live in a neat and pleasant house of my own, which I have been continually improving.

I certainly could never think of being a chaplain to the family at Abberley any more than being chaplain to a man of war; yet this is the light in which the measures taken tended to place me, and, from what I have heard, Mr. Lane, and I suppose a future minister, if no change in the state of affairs, must plume himself on that honour. I have no very long time to live in the world, and perhaps still shorter to exercise my ministry, as I do not intend doing of it when it shall become burthensome to myself and unedifying to others, and till that period I intend to preserve myself free and independent. I do not wish you to make public these sentiments that I have communicated to you in the confidence of friendship, and protest against this letter being considered as a sort of *ruse de guerre*.

My respects to your family. Write soon.

Yours affectionately,

W. SEVERN.

To Mr. JOSEPH HOPKINS.

Kidderminster, June 22nd, 1809.

Dear Friend,—I received your kind letter of the 7th ultimo with real pleasure, for which you have my sincere thanks. I am ashamed that I have so long delayed writing to you, and feel that I am justly chargeable with negligence on that account. Could I have supposed you would have been so long ignorant of Mr. Lane's intention of leaving Kidderminster, I certainly should have informed you immediately upon my becoming acquainted with it. I believe I ought to have done so. You will believe me when I say that it is my earnest desire to give you the fullest and most satisfactory information respecting our ecclesiastical affairs. My not having been able to do this has been one cause of my not writing sooner. Even now, it is not in my power to communicate so much as I could wish. Mr. Lane's conduct has been in many respects exceedingly strange and unaccountable. (He has not to this day sent in his resignation, except by mentioning his intention to Mr. Jefferys, who has never communicated it to the congregation publicly.) It was known in Bristol that he was about to leave us some time before we knew of it in Kidderminster. My brother William first heard of it at Wem, in Shropshire, from Miss Hincks,* an Unitarian lady, who has, till the present vacation, conducted a ladies' boarding school there upon a most excellent plan, but is now removing to Ireland, her native country, to establish a school in Dublin. She being in Bristol during the Christmas holidays while Mr. Lane was, heard of it from her friends there some time (weeks) before my brother saw her. My father unfortunately was in Bristol at the same time Mr. Lane was, and heard him preach in Mr. Lowell's Meeting House (I say unfortunately, because about £300 worth of the goods he bought were irrecoverably lost by the sinking of the vessel on board of which they were put). Some of the Calvinists say he has changed his sentiments. I do not see any reason for believing such an assertion, though I think he has not acted altogether consistently. A Calvinistic Baptist minister from Bristol assured my brother that he there made use of Trinitarian Doxologies. Mr. Lane first communicated his intention to Mr. Jefferys. In the evening of that day was the friendly meeting (if friendly it may be called) at my brother's. Mr. Jefferys

*Daughter of Edward Hincks, and sister of Rev. Thos. Dix Hincks, LL.D.

was there. My brother (having by some indirect means heard that Mr. Lane had waited upon Mr. Jefferys for the purpose above mentioned) asked Mr. Jefferys if what he had heard was correct. He endeavoured to put it off as well as he was able, merely saying that certainly Mr. Lane had called upon him in the morning and mentioned something of the kind, but nothing positively, thinking, I suppose, he should be able to induce him to stay. In this state of uncertainty and suspense was the congregation kept for a long time (for to this day we have never been publicly informed of his determination to leave us, either by himself or Mr. J.), many indulging a hope that he would be prevailed upon to continue with us. At the same time I am persuaded Mr. Jefferys knew his purpose was fixed. Everything is wrapped in mystery. We have had no meetings in the vestry; no account of any minister that is likely to be proposed. In short, we are as ignorant of the designs of the "Rulers of the Synagogue" as the greatest strangers. Mr. Lane, I believe, will not preach more than one or two Sundays. You have very reasonably supposed that there has been some disagreement amongst us, and have requested me to inform you with whom, on what account, etc., etc. The Sunday after we heard of Mr. Lane's intention, Mr. G. Talbot waited upon him in consequence of many unpleasant things having been circulated about the town, among our own *Orthodox people* and those of the Old Meeting: such as our looking at each other and laughing at his most serious discourses, criticising them too severely and illiberally, refusing to join in some of the hymns, not paying proper respect to him, &c., &c., thus endeavouring to fix a stigma upon the Unitarian part of the congregation, as being the cause of his leaving. It was also said that Mr. Lane had given these as reasons for so doing. Mr. Talbot mentioned some of these reports to him, and asked him if he had any cause of complaint against any of us; if he thought we had been wanting in that respect which was due to him as a Christian minister. He said "No, quite the contrary," and denied having said anything of the kind. I have undoubted authority for saying he has to one person at least (and if to one person I should suppose to more) given some of the above as reasons for his leaving. Such conduct as this is not calculated to raise him in our esteem, or to make us regret our separation. My opinion, and it is the opinion of others, is that Mr. Penn induced him to come among us

by giving him reason to hope that he would be able to establish a large school in Kidderminster, and not representing our congregational affairs exactly as they were. He has never had more than two boarders, and his number of day scholars has been small. It was his intention, prior to his receiving an invitation from us, to open a school at Bristol, and his cards were printed for distribution. He has now determined upon going there, and will be patronised by his friend Mr. Lowell* and all the other Calvinistic ministers in Bristol. I sincerely wish he may be successful. He has a large family, and will find it a serious undertaking. I have remarked in the course of our correspondence with the greatest pleasure and satisfaction (particularly in your last letter), the confidence you have reposed in me. I sincerely hope and trust I shall never abuse it. I particularly noticed what you said respecting the mutual affection that subsists between you and some of us. You are not deceived. Be assured there are those among us who have the purest friendship and esteem for you, and would do everything in their power to bring about your re-union with us. The bare possibility of such an event fills me with delight. O! my dearest, best friend, do not consider it impossible, though I cannot at present give you any hopes of your having an invitation from the Orthodox, and our party is not sufficiently strong to make suitable provision for a minister. If it was, be assured you would not be long without an invitation. At all events, do not let us lose sight of this object. I have not room to say much more. I must, therefore, hasten to conclude.

Here I cannot forbear giving you some account of your good old friend, Joshua Yeoman. I wish you were here to sympathise with him in his affliction. He has been confined many months with a most dreadful asthma, which has reduced him to a mere skeleton. He is in a most distressing state, and cannot long survive. But to add to his affliction, his daughter Betsy is now in the last stage of a consumption, and it is uncertain which will die first. She has been removed to her sister Chadwick's, in the outskirts of the town, to try if a change of air will be of any service to her, and, I fear, will never see her father again in this world. She was ever kind and attentive to him,

*Samuel Lowell died 18th Nov. 1823, aged 64; was minister of Bridge Street Congregational Church, Bristol, 1799-1823, (previously of Woodbridge, Suff., 1798-99). P.D.M., 1799; M.R., 1823, Browne, Norf., Suff.

and in his present state the loss of her company and services will be doubly painful. Yet not a murmur escapes from his lips, and he exhibits the greatest composure and resignation to the will of the Almighty under his accumulated sufferings. My father, &c., unite with me in attachment and esteem to you, &c. Your sincere friend,

JOSEPH HOPKINS.

To MR. JOSEPH HOPKINS.

Dear Friend.—I have always wished that the arrangement with respect to letters between you and me should be this. That we should not wait for a return of letter, provided that we had anything to communicate which we thought of some interest, or, if without anything of this nature, to indulge the impulse of friendship. I have not answered, before now, yours of June 26th, 1809, partly because my life and its affairs have flowed on with such an even tenor that I believed I could not say what could merit your attention, and partly because I expected to hear, long before this time, either from you or some other of my friends relating to your concerns, those of the ecclesiastical kind in particular, and might thereby be furnished with a subject of remark. I appear, however, to live so much out of the world that not the least intimation has reached me on that head since last December. At that time I understood, from Mr. Talbot, that Mr. Edwards, of Northampton, was to preach amongst you as a candidate. The result I know not, nor whether you have any minister, or are in the prospect of having any. I have not the least doubt that you, as well as some others, would earnestly wish that our connection might be renewed. I on my part make no scruple in avowing that I have friends at Kidderminster whom I esteem very greatly; that I am attached to the country and its scenery; and that these and other circumstances would incline me to pass my remaining days in it or its neighbourhood; especially as I profess no attachment to the people here of any special kind, nor do I like the country. My continuance is the effect of a sense of duty, or because I cannot reconcile myself, in the present state of my powers—mental and corporeal—to retirement and inactivity. Still, when I consider with what impropriety, disrespect, and disaffection I was treated by certain individuals amongst you, so totally different to what I had ever experienced before in any other situation—the impression of

which is by no means lessened by the lapse of time. When, moreover, I call to mind the singular hetrogenity (*sic*) of opinion and taste there is in so small a body of people: that it is expected of one minister to preach so as not to offend Calvinists, to please Arians, to satisfy Socinians, and to gain the good will of enthusiasts and fools—I stand back. I feel a satisfaction in my present situation, where I am under no restraint, but may declare, without fear of giving offence, that which I believe makes a part of the revelation of God. I am at the post of duty, though no remarkable success attends my efforts. I hold up what I esteem the *truth* in a populous town, where there is a great deal said and done with regard to religion, but religion exhibited in the garb of stupid bigotry, and wild enthusiasm. The period, however, I expect to arrive at Hull, as well as other places, though I may not live to see it, when the accession to the votaries of pure Christianity will be rapid, numerous, and glorious. . . . I have a confidence in you that the superior excellency of our views of the Gospel will be shown in the superior style of your whole moral conduct. That you will add benevolence to justice, and charity and candour to pure faith and enlarged knowledge. The length of my paper reminds me that I must not sermonise. Our old servant Jenny died in February last.

Your relations, Shiners, do not come to our place of worship (and I am afraid not to any) so often as I could wish. I see them now and then. I presume Betsy Yeomans and her father are dead, from the account you gave of their situation when you wrote. Is the daughter who married a wool comber yet at Kidderminster? Mrs. Severn would thank you to ask her whether the old cat we left with her be yet alive. What minister have they gotten at the Old Meeting? Be pleased to remember us very cordially to all of your own family. To old Mr. John Hill. To my good friends, Mr. and Mrs. Norris. To Mrs. Widnell. Not forgetting poor Mrs. Pugh. When you write be pleased to mention how all the above are.

Present my respects to Mr. Ward. He is not, I know, fond of writing; a letter from him, therefore, would be the greater favour. I wish we could see you at Hull.

I am, dear friend, Yours sincerely,

W. SEVERN.

Hull, September 2nd, 1810.

JOHN LANE.

CHRONOLOGICAL TABLE.

<i>At WOODBRIDGE, (Suffolk)</i>	..	<i>Born 1774.</i>
<i>.. NORTHAMPTON (Coward's Academy)</i>	..	<i>1791-1795. (?)</i>
<i>.. HINCKLEY</i>	..	<i>1796-Nov. 29th, 1807.</i>
<i>.. KIDDERMINSTER</i>	..	<i>Dec. 1807-Sep 29th, 1809.</i>
<i>.. LONDON (Hanover Street Church, Long Acre)</i>		<i>1809-1819.</i>
<i>.. BRISTOL (Keeping School)</i>	..	..
<i>.. HACKNEY</i>	..	<i>April 13th, 1831 (death).</i>



JOHN LANE was a native of Woodbridge, in Suffolk, where his father was an active member of the Independent congregation, under the pastoral care of the Rev. Samuel Lowell, who was succeeded by the Rev. Benjamin Price.* Lane was educated at Mr. Coward's Academy, then located at Northampton, under the presidency of the Rev. John Horsey. He entered it in 1791, and his college essays cover the period 1792-1795. On leaving the Academy he settled as minister of the Presbyterian congregation at Hinckley,[†] in 1796, where he remained until Nov. 29th, 1807. While at Hinckley he kept a boarding school for young gentlemen for several years. His farewell sermon was preached from Romans x., 1. He then removed to Kidderminster, where he settled for a brief period, leaving in September, 1809. While at Kidderminster his ministry caused some amount of uneasiness, as he was inclined towards Calvinism. According to the "Severn MSS" also Joseph Hopkins writes to Mr. Severn, June 22nd, 1809, informing him of Mr. Lane's leaving, and that "his conduct was in many respects exceedingly strange and unaccountable, &c." From Kidderminster he removed to London, where he was invited to take charge of the Presbyterian congregation in Hanover Street, Long Acre, with which he remained about ten years. During this period he became one of the managers of the Presbyterian Fund, and also one of the Trustees (1812-19) of Dr. Williams'

*At Woodbridge, 1799-1823.

[†]At Hinckley, he is noted on local authority as "much esteemed," and "very diffident in putting forth his doctrinal sentiments."

Library. Whilst at Hanover Street he was seized in the pulpit with an attack, in 1819, which was the forerunner of bodily infirmities that henceforth laid him aside from the ministry. His small flock testified to their regard for him by their liberality on this occasion. Partially recovering his health and strength, he attempted a school—first at Bristol and afterwards at Hackney, but with little success. In these places he associated with the Independents, in whose communion he continued till his death on April 13th, 1831, in the fifty-eighth year of his age.

Whilst in Kidderminster he was invited to preach the Anniversary Sermon at Stourbridge, in 1808, which he did from the text, Galatians vi, 10.

AUTHORITIES:—*Christian Reformer*, 1832, p. 181. Jeremy's "Presbyterian Fund," p. 188. Wilson Memorials, vol. iii, p. 15 Dr Newth's MS volume "Coward's Academies." "Severn MSS." Information from the Rev. W. G. Price, Hinckley. New Meeting Minute and Treasurer's Books.

J. B. SMITH.



HE present writer has made every possible search within his reach for information concerning this minister, but he still remains a mystery. He does not appear to have held any other charge in the Unitarian Denomination. Like the swallow in Bede, he came from the darkness, and returned to the darkness.

The Rev. James Taplin says that J. B. Smith, who died April 4th, 1837, at Seaton, did not leave the Independents before 1816. He was at Reading 1819, Maidstone 1821-22, Colyton 1830-32. "It seems certain," says the Rev. Alexander Gordon, "that Joseph Smith, of Shrewsbury, and Benn's Garden, Liverpool, who left the ministry in 1801, did not resume it. He died August 8th, 1815, in his 60th year (See 'Monthly Repository,' 1814, p. 388: 'Christian Reformer,' 1847, pp. 327-9')."

But respecting the Kidderminster minister, the following is all that is available up to the present time:—

The Treasurer's book contains these entries:—

		£ s. d.
1810—Dec. 26,	Rev. John Smith, expenses from London	4 0 0
	Ditto for 12 Sabbath's Services	18 18 0
1811—March 29,	Rev. J. B. Smith, in full to Lady Day last	37 10 0
	June 24, Rev. J. B. Smith, in full to this day	37 10 0
	October 17, Rev. J. B. Smith, to 29th September	37 10 0
1812—January 4th,	by Rev. J. B. Smith, up to 21st December	37 10 0
	April 7, by J. B. Smith, up to 25th March	37 10 0
	June 22, by J. B. Smith, up to 24th June	37 10 0
	September 29, by receipt, T. Smith, one quarter to that day	37 10 0

	December 5th, Hy. Talbott, cash for Mr. Smith	43 0 0
1813—	March 4, by Mr. Penn, to balance Mr. Smith's accounts	3 14 1
	April 19, by Mr. Ward, 29 Sermons to this day	30 0 0

We know, therefore, that his initials were J. B. S., but are not certain as to his Christian names; that he came from London; that he was minister of the New Meeting from about October, 1810, to about the end of 1812, or beginning of 1813; also that he preached the sermon at the Ministers' Meeting on the 8th of May, 1811, at the Lye, from the text, Phil. iii., 8, and is described in the minutes of those meetings as "the Rev. Joseph Smith, of Kidderminster." He also preached the sermon for the New Meeting Day or Charity Schools, October 27th, 1811, and is called on the printed hymn paper "the Rev. J. B. Smith."



RICHARD FRY.

From a Silhouette in the possession of Mr. C. D. Badland]

RICHARD FRY.

CHRONOLOGICAL TABLE.

<i>At DEVONPORT, near PLYMOUTH</i>	..	<i>Born Nov. 5th, 1759.</i>
<i>" OTTERY-ST.-MARY'S</i>	..	<i>Jan. 16th, 1776-Dec. 10th, 1776.</i>
<i>" BRIDPORT</i>	..	<i>March 3rd, 1777</i>
<i>" HOMERTON ACADEMY</i>	..	<i>May 14th, 1781.</i>
<i>" WARMINSTER</i>	..	<i>October, 1781-1785.</i>
<i>" BILLERICAY</i>	..	<i>1785-1802. (?)</i>
<i>" CIRENCESTER</i>	..	<i>1802-1807.</i>
<i>" COSELEY</i>	..	<i>Aug. 1807-1812.</i>
<i>" NOTTINGHAM</i>	..	<i>Sep. 1812-Oct. 1813.</i>
<i>" KIDDERMINSTER</i>	..	<i>Oct. 1813-March. 1836.</i>
<i>" " " Retired)</i>	<i>March 1836-March 12th, 1842.</i>	



RICHARD FRY was born at Devonport, long known as Plymouth Dock, Plymouth, on November 5th, 1759. "His parents were Nonconformists, of the Independent persuasion; and during his early years he worshipped together with them, in a society of that denomination, at the neighbouring town of Plymouth." When a little over sixteen years of age he was placed under the charge of the Rev. Mr. Buncomb for tuition. "The Homerton College Society, by resolution of January 16, 1776, took Richard Fry (apparently without seeing him) under their patronage, on the recommendation of the Rev. Mr. Buncomb, of Ottery, and of Mr. Mends, of Plymouth. Mr. Buncomb was the Society's Tutor for 'Grammar Learning' (corresponding in part to our Preparatory Classes and Arts Course), and Mr. Fry was to take this part of his training with him. (His three months' probation would come later, on his formally entering at Homerton). At the Annual General Meeting, December 10th, 1776, he was reported as one of two students under the Society's patronage, receiving instruction from Mr. Buncomb, at Ottery. After this he drops out of the Society's minutes altogether." In Dr. Newth's records (MS.) of the Congregational Fund Board, it is stated that Richard Fry entered Bridport, under Rev. Dr. Rooker, on March 3, 1777. From Bridport it is most probable that he proceeded to Homerton Academy, under the patronage of the same

Congregational Fund Board, who would send him there on their own responsibility, paying for him there, and the Homerton College Society allowing him to come, as a matter of course, in virtue of the standing agreement between the two bodies, but not reckoning him among the students on the Society's foundation. While at Homerton he met some highly estimable students, most, if not all, of whom he outlived. Among them he reckoned as his intimate friends Dr. Robert Winter and Mr. Barrett, who was the immediate successor of the Rev. Benjamin Fawcett at the Old Meeting, or Baxter Church, Kidderminster. On leaving college Richard Fry brought with him the following credential or certificate, dated on the back May 14, 1781. It is written on parchment and runs thus:—

Omnibus et singulis quorum haec noscere interest hisce literis annunciatum sit. Ricardum Fry moribus inculpatum et pietate (ut speratur) bene imbutum, studiorum curriculo et humanorum et sublimiorum feliciter finito in Academia, sub cura et regimine Johannis Conder, S.T.P., Thomae Gibbons S.T.P., et Danielis Fisher, S.T.P.

Praestituto die (viz. Maii 14. A.S., 1781) Thesin Romana lingua perpendisse, stabiluisse et dialectices telis armatum strenue defendisse, deinde in periodum a S. Scriptura petitam vernacula lingua concionem habuisse, coram numero inter fratres dissentientes pastorum et verbi divini ministrorum Londinensium haud parvo: qui haec ingenii et doctrinae ejus indicia comprobaverunt.

Hisce omnibus inducti, nos, quorum nomina his tabulis annectuntur Ricardum Fry supra dictum, evangelii ministerio divinitus editi ex animo commendamus, et rogamus obnixe ut per gratiam Domini Jesu Christi ei continue suppeditatam eximie fidus et utilis evadat, in quacunque parte vici Deo dicati vitam operamque impensurus.

JOANNIS CONDER, S.T.P. THOS. TOWLES (?) JOSEPHUS TITTS (?)
 THOMAS GIBBONS, S.T.P. CHAS. SKELTON, JOANNES WINTER,
 DANIEL FISHER, S.T.P. JOANNIS KELLO, J. KELLO.
 JOS. BARBER. GULIELMUS BENNET

After leaving college Mr. Fry was invited to, and accepted the pastorate of, the Congregational Church at Warminster, in October, 1781, which was his first ministerial charge; he having spent the intervening time (between-

May and October) at his home in Plymouth, for Mr. Grums (?), in his "History of Nonconformity in Warminster," says, "The Rev. Richard Fry came from Plymouth to reside here in October, 1781. His tall figure is not forgotten yet (1853) by those two or three who saw him accompany to their execution the two men who were found guilty of a murderous attack on Mr. Ribbick (?), near Sutton Common, and were hung at the spot of their crime. It is said of him that he was so absorbed in prayer while standing by them at the gallows, as not to feel a shower of rain which fell at the time." The "Christian Reformer" also comments on this same incident in the following words (1842, p. 317): "Mr. Fry was once requested by the Under-Sheriff of Wilts to attend the execution of two criminals, who had committed a robbery, accompanied with violence, in the neighbourhood of Warminster, and who suffered near the scene of their offence. The chaplain of the county gaol had declined to come so far from Salisbury, and no person in holy orders could be found to supply his place. Under these circumstances an appeal was made, with effect, to the well-known piety and kindness of Mr. Fry. He ascended the cart, sate besides the wretched culprits, addressed to them such advice and comfort as their condition demanded, and made a visible impression upon their minds. When they were at the gallows, he spoke with energy to the assembled multitude, on what was passing, and, before the men were turned off, delivered a solemn commendatory prayer. After he had finished the service, he perceived that his clothes were dripping with rain. A heavy shower had fallen; but the state of his feelings rendered him for the time insensible to everything external."

Whilst at Warminster Mr. Fry married Catherine, daughter of Mr. Humphrey Buckler, on January 7, 1784, but resigned his pastorate in the next year. His second pastorate was at the Independent Church of Billericay, in Essex, where his ministry lasted for over thirteen years, and was apparently a happy one until he began to reveal signs of change in his theological opinions. This change, which was the result of long and deliberate inquiry, was the beginning of a period of storm and stress for him. The strained relations between pastor and people soon developed into a somewhat lengthy and earnest correspondence. In one of the Billericay Minute Books, whose first and last dates are

Sept. 1798 and—Dec. 1842, there are the following minutes entered relating to this occasion:—"More lately you (*i.e.*, Mr. Fry) have openly avowed those doctrines which in our esteem greatly detract from the glory of the Gospel respecting the power, offices and work (*rank?*) of Christ."

"This being our situation, we are convinced it is our indispensable duty, and we are come to a determination to look out for another pastor, and hope that our particular situation will be thought a sufficient reason for our fixing so short a time as Sunday, the 7th October, 1798, for the last time of your preaching in our pulpit. But encouraged by your declaration of submitting to our decision, and desirous of testifying our esteem for you and concern for the inconvenience you may experience we shall request your acceptance of six months' salary from us."

Following this, the note is entered, "—— is desired respectfully to inform Mr. Fry that the Subscribers agree to prolong the time of his preaching for a fortnight, in hopes the writings will be found by that time and will lead to an amicable termination of the business."

When Mr. Fry's successor, the Rev. John Thornton, was ordained at Billericay on 27th November, 1800, there is the following entry in the same Minute Book explaining the situation:—"1. How the Church came destitute . . . The late painful and destitute situation of this Church, which was so well known and kindly noticed by you and sorrowing friends was occasioned by the dismission of our late pastor, the Rev. Richard Fry. The reasons of his dismission were his rejecting those doctrines which he held important and ably defended when he was chosen pastor of this Church:—such as the Deity and Atonement of Christ, &c., &c.,—and espousing others which in our view greatly detract from the glory of the Gospel. The last time the Church assembled on this affecting business, there appeared a majority of more than ten votes for his dismission to one against it. Therefore a letter to that effect was signed and delivered to Mr. Fry on the 29th Sept., 1798. In this decisive step the Church was supported by a majority of the subscribers."

Several of Mr. Fry's letters in this correspondence were printed, and were appended to his "farewell" sermon to this congregation at Billericay. The sermon consists of 34 octavo

pages, and his ten letters cover 60 pages of the same size. Including the preface the pamphlet covered 100 pages, and was sold for 1s. 6d. per copy. The Sermon is entitled "No Shame in Suffering for Truth," and is further described on the title page "A Sermon, delivered to the congregation of Protestant Dissenters at Billericay, on occasion of being excluded from the Meeting House for professing Unitarian principles, Oct. 21st, 1798. By Richard Fry. With an Appendix containing, in Letters, some Statements of Sentiments and a Narrative of the Event. 'Why even of yourselves judge ye not what is right?'—Christ. 'Let every man be fully persuaded in his own mind'—Paul. Sudbury: Printed and sold by J. Burkit . . . Price 1s. 6d."

In the preface Mr. Fry describes the object of his publishing as follows:—"My compliance with the desires of friends in this publication is directed to this object of exciting a disposition to search the Scriptures with an impartial attention, to compare one part with another, and to form a judgment of its contents by a personal discovery of Divine testimony." . . . "In the appendix (*i.e.*, of letters, to the sermon) only my own letters are inserted. I had no authority for publishing those received from others." In this sermon he tells his congregation that he is not courting persecution and braving danger wantonly, for that would be contrary "to that meek spirit which the Gospel inculcates." It may be a suffering *for* Christianity, but not suffering *as* Christians. But no Christian should be ashamed to own his opinions, and true Christian dignity appertains to character. Sincerity should be security against shame. There is "but one infinite being;" "the Father of Jesus Christ is the only true God." "Jesus Christ was the most extraordinary and the greatest character that ever appeared amongst men, the supreme missionary and ambassador of divine love." "most extensively endowed (by God) for the grandest of all purposes, the salvation of the world; and that being raised from the dead he is now exalted to the highest honours, appointed the judge of our race, and even made higher than the heavens, all principalities and powers that have any relation to this world being made subject to him." He then denounces Inherent Depravity. Faith, as a mere opinion, is insignificant. It is of value only when it is the result of examination, and becomes a principle of practical influence on the mind. Salvation through Jesus depends on repentance. Jesus was not stricken

and smitten of God as an atonement to satisfy divine justice, or appease almighty wrath. His death was a foul murder; but it is solemn and important as showing his own love. God is unchangeable, invariable, so the death of Jesus could not alter the divine plans. He next denounces the old doctrine of Election, and maintains that no one is beyond the reach of God's love and his blessing. He believes in bodily resurrection as a necessity "of the divine tribunal and judgment." "The soul's existence separated from the body after death" is a notion "derived from heathenism." "The truth of God shrinks not from the enquiries of men, nor lays a prohibition on the most intense exercise of their reason thus directed; it solicits investigation and challenges the strictest scrutiny; it is by this means that it comes to be best understood and the most impressive sense of its value is acquired." "All that can be endured for truth will but endear it to our hearts, and render us more accomplished for that warfare, in which patience is the best heroism. When we buy the truth, paying for it the price of good repute and exterior enjoyment; incurring for its sake the forfeiture of friendship, the loss of earthly comfort and advantages, and the experience of much tribulation, it will be the more esteemed and accounted unspeakably precious. Instead of being a dishonour, it is noble to suffer for conscience sake; and let a man be laden with all the reproach and scandal as a reputed heretic that can be poured upon him; though deemed an apostate from truth and a denier of Christ, and exiled from his beloved home, yea, let him be placed at the point of the sword, or brought to the stake of martyrdom, and he shines with a truer dignity of character than worldly favour, popularity, or emoluments can ever confer." "I cannot conclude without observing that I have enjoyed in your connection many happy years, when I little surmised that such a painful event awaited me. Your kindnesses I shall remember with gratitude, and all the hard speeches which my principles have occasioned I desire freely to forgive, wishing you the clearest ideas of divine truth, and the most pure and enlivened hopes and joys. And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Thus ends his Farewell Sermon at Billericay, Oct. 21st, 1798, which practically sums up all the arguments which had already been used in the correspondence, which commenced

on June 12th, 1798, ended Nov. 27th of the same year, and which forms the Appendix above mentioned. In Letter I. "To a Friend," June 12th, 1798, he maintains, among other doctrines, the immortality of every rational being, and that "the reason of Man is heaven's distinguishing gift." Letter II "To a neighbouring Minister," is dated June 19th. Letter III, "To the Chairman of the Committee of the Congregational Society," is dated July 5th, and states that it was Matthew xxviii, 18, which first led Mr. Fry to suspect the doctrine of the Trinity, inasmuch as Jesus said his power was derived. His mind remained in a state of suspense for a considerable time but at last could not resist the conclusion that it was an error. Other old-established tenets followed suit, chiefly the Calvinistic Atonement and Election. He then asserts that neither interest nor convenience has influenced his opinions, and that he is willing to suffer all things for the truth's sake "though life itself were at stake." "My wish," he says, "is to avoid giving offence to any . . . And as to the dissatisfied, their number is not very considerable, and some of them are so Methodistical and enthusiastic, as would have occasioned their wandering in all probability, even if I had continued Orthodox—as the term is." In Letter IV, addressed to the same friend as the first letter, July 10th, he refers to Dr. Priestley, and says "I remember the time when I allowed myself to think concerning him as if he were a champion of darkness, the chief earthly antagonist of Jesus, struggling in literary warfare to pull him from his rightful throne. This was, however, when zeal was a giddy stripling of rapid growth and got the start of every other affection of the mind . . . My apprehensions may not in every point coincide with his, yet will I not withhold the tribute due to distinguished and exalted worth in a state of exile, notwithstanding it is so fashionable to pour contempt upon his name and opinions. He is not only possessed of extraordinary powers and comprehension of mind, but also, in my esteem, of the clearest and most enlightened ideas of the true doctrines of the Gospel, exemplifying and adorning them by a most amiable placidity of spirit, the mildest manners, and general excellency of character. There is probably not a person in the world more really influenced by the purest principles, or more truly devoted to God than this persecuted, patient man. And though his own generation deny him the just meed of his laborious industry in the cause of truth, a future period will see his memory revered when his dignified slanderers are forgotten,

or only remembered as flaws to elevate his noble qualities. He has found and will find favour with God; in this all true happiness centres." In Letter V, August 15th, to the same friend, he denies supernatural influences in the cases of Conversion and Regeneration, and maintains that these can easily be accounted for on rational principles, and have nothing in them of the nature of miracle. In Letter VI, addressed to another Friend, Aug. 28th, he rebuts the charge of "Pride of Learning," and he expects efforts will soon be made to remove him, or to open another place of worship. He takes the blame upon himself, and does not blame his opponents for being true to their consciences, for he cannot be untrue to his, and still fails to find Calvinism in the New Testament. "If I had no family the lowering aspect would be less dismaying." Still, there are some rays of light to be seen. Old friends of thirteen or fourteen years standing there will not allow him to be trampled down by "puffing intruders," and some of his old friends are even in sympathy with his own doctrinal views. In Letter VII, addressed to "The Church of Christ amongst the Protestant Dissenters at Billericay," Sep. 5th, he refers to how some members of the Church at first withdrew because he ceased using the old Calvinistic phrases, and thus danger was smelted first of all. He did not attack the old doctrines openly "till very lately." Imputed Righteousness is here denied in this letter, and "that with God there is forgiveness to the sincere penitent." "All events compose a chain of necessary consequences, having its first link in the hand of God." He says here also that he believes that "by the commission of sin human nature has lost its natural immortality, and that this is restored by Jesus Christ, who hath brought life and immortality to light by the Gospel, who declared the resurrection of all the dead." "God's providence is shaking the nations, and all old institutions both civil and religious, that his kingdom of knowledge, truth and liberty, purity and peace may come." "I wish not to command your judgment or to impose my sentiments on your consciences, for nothing do I more abominate than dominion over faith." In Letter VIII, addressed "To the Subscribers assembled at their Meeting House, September 11th," he says "I am confident that you have had and that you still retain a great respect and affection for me; but my desire is that no partiality may prevail with you on the present occasion. You know that I have used no influence with any of you, and it has been my desire that none might

be used on my behalf in regard to the object of your decision; but as I have obeyed the dictates of conscience and used the right of private judgment myself, both in searching after and asserting divine truth, so I wish you to act. If you desire Trinitarian worship and to hear that God was reconciled to men by pouring out his wrath upon Christ, and that the Salvation of the Gospel was literally purchased from his penal justice, you cannot hear these things from me, as I am decidedly of opinion that they are Unscriptural and Anti-Christian doctrines. If, however, after serious deliberation, you conscientiously disapprove of my principles, or think a change will prevent contention, and be the preservation of your peace and union, you know how to proceed; and though the event of dismissal would be painful in some respects, yet in this case I could not deem it any dishonour, having a conscious satisfaction from being, as I believe, an advocate, though a feeble one, for the true God and genuine Christianity as taught in the word of Christ. To your determination, whatever it may be, I shall yield a quiet submission. And sincerely hoping that the God of Peace may guide and overrule all things for your harmony and religious prosperity, I am, your affectionate friend and servant, R. F." The last two Letters (IX and X) dated respectively Sep. 14th and Nov. 27th, and addressed "To a Friend," give an account of how this serious difference arose between Mr. Fry and his congregation. For many years there was the most perfect harmony and mutual esteem subsisting between them, and even after he had professedly given up the doctrine of the Trinity, and suspected the doctrine of Election, there appeared in the main a happy agreement, until the Summer of 1795, when he "took a journey for a month," which was the only instance of his being absent from Billericay more than one Sunday at a time since his settlement there. On his return he discovered a change of feeling towards himself, caused through the preaching of the minister who supplied his pulpit in his absence, who insisted much on belief in the Trinity. This dissatisfaction was confined to five or six, "whose knowledge and means of improvement were most circumscribed," "but it did not visibly increase for a considerable time, but seemed rather to subside," dissatisfied feeling scarcely ever showing itself in private. But in the winter of 1797 there appeared traces of foreign interference, the Methodism of the neighbourhood stirring up discord and clamour. Some Methodist itinerant preachers came near the town, to whom the dis-

satisfied ones resorted. "The meetings being public, novel, and well advertised, they of course attracted notice, and the dissatisfied part of the people began to increase. Application was made to me to permit a particular favourite to have the use of the Meeting-house; and as I signified that I had no knowledge of the person, having never seen him, and did not chuse such a connection with an entire stranger, it gave umbrage, stimulated complaint, and increased the avidity to attend the new preachers." A meeting of ministers at Rayleigh, ten miles off, bewailed that Billericay should be destitute of the truth, saying "Poor Billericay is in dreadful darkness, and some steps must be taken for sending the Gospel thither." This helped to increase the discord, and Socinians and Arians were called the worst agents of the devil. Mr. Fry again refers to the pain it will cause him in leaving a situation he so sincerely loved, yet it is not the loss of personal enjoyment that chiefly troubles him, but his family, for "what can be more cutting," he asks "than to conceive of a family curtailed of comforts, occasioned by what young minds might be ready, though very erroneously, to deem parental indiscretion." But suspense and uncertainty were the worst trials. "Let the worst certainly come, I am sure it will be an asylum. . . . But why have I any solicitude in a good cause? It is because I have human infirmity, though it is not the general state of my mind. Believing as I do that all things are under the wise management of Heaven, I ought to be resigned to all dispensations, and I will endeavour to acquit myself as a Christian." Mr. Fry then continues the narrative of this event in the tenth letter. As the spring of 1798 advanced, dislike and disdain were continually shown to Mr. Fry by the "illiterate," and some of their expressions were "extremely galling." But believing that the Christian religion consisted "much more in the disposition of the heart than in any opinions entertained in the imagination," he tried to exercise all the candour and lenity towards his opponents that he was capable of, since their opposition was prompted by nothing but sincerity and conscientiousness." In the course of this spring an addition of two "respectable strangers," just come to reside there, was made to the church, and they were attached to the Calvinistic system. In about six or eight weeks they began to show signs of displeasure. Again at the Association of Baptist ministers at Harlow, it was decided to try to procure Mr. Fry's removal.

"During this spring a tenement on a common, about half

a mile from the town, was licensed for preaching on a week-day evening, and several preachers came to it." There was one particular favourite who came at stated times. In consequence several church members "forsook the Lord's Table; and the monthly church meetings, which had been for some time dwindling, were almost deserted." "Rambling abroad on the Lord's Day to seek for food, as it was termed, became a common practice." Still, even then, the "bulk of the congregation and the best informed, did not see reason to object against me." In June, Mr. Fry attended a ministers' meeting at Dunmow, where he was informed that a deputation would wait upon him to inquire into his principles, and, should they turn out to be Socinian, they had decided to "send a minister of their connection to Billericay," or adopt some methods of opposition to him. The latter was the plan adopted, and a house was licensed for preaching about three miles from Billericay. Towards the end of August, one of Mr. Fry's chief members received a letter from a society in London, stating that unless some measures were taken by the congregation with respect to him, it was their intention to provide another place of worship in the town. This brought matters to an issue, and several church meetings were held in which the votes for and against Mr. Fry were about equal, but as the Trust Deed could not be found anywhere, no one knew who had a right to vote or not. But about the middle of October, and in accordance with Mr. Fry's wishes, his friends gave up the contention, and immediately after his preaching his last sermon in the Meeting House, they gave him an invitation to continue among them. "I determined" he says, "at length, to comply, and we have accordingly begun to assemble for worship in a dwelling house, with the excited hope of liberal assistance, in benefactions, for providing a suitable place of worship." "As long as I have strength and breath to utter a syllable, I hope it will be my determined resolution to assert what I understand to be true, and never to palm upon others what I conceive or strongly suspect to be false. . . . I detest the canting flummery of hypocrisy, and all the juggles of priestcraft. But I respect every upright and steadfast adherent to principles, however opposite they may be to my own, and even when, in obedience to the imperious authority of his system, he condemns me . . . I respect the Calvinist who from conscientious motives and by methods worthy of a Christian, makes it his endeavour to oppose, and even to suppress sentiments which I revere,

because he acts consistently with his views. . . . Had I sought ease and applause, an Unitarian profession, rightly understood, must have appeared very widely apart from the road to either. . . . Estimated by the rule of visible loss and profit, I have been a loser by a change of opinion. I have lost earthly good, many enjoyments, and, what I more lament, being more estimable, much friendship; and put my future comfort in this life at great hazard. Yet I do not repent that I have renounced the errors which I thought, and still think, debase the Christian truth. . . . I believe what I have asserted to be the plain truths of the Gospel, and I hope, though I cannot account for human frailty in the day of temptation, that I should have had firmness enough to have avowed them in a similar situation, had the threatened punishment been to spend the residue of my days in a dungeon; having, I trust, respect to the recompense of reward at the resurrection of the just."

And so ends Mr. Fry's account of this important crisis in his life. It was by no means a sudden and rash change, but was the result of patient and anxious inquiry. In a published sermon of his, entitled "The Gracious Errand of Christ," delivered at an association of ministers, held at Coggeshall, Essex, Sept. 9th, 1794, and published at their request, he scarcely makes a single reference to the old Calvinistic doctrines, even at this time, but gives expression to the hope that a time will come when the Christian faith will appear to be "rational and noble, as it really is when founded on knowledge, and the time of infidelity will be no longer esteemed the Age of Reason." He also advocates strongly the principle of civil and religious liberty. "The fetters of religious bigotry and superstition . . . always entail civil bondage." Christianity is the friend of freedom,—freedom of mind and the rights of conscience, "as it excites us to examine and judge for ourselves, to be fully persuaded in our own minds." The Christian religion "is the most complete system of benevolence and tender mercy." "Let us strive to show what Christianity is, in our own characters, by imitating the example of Christ, and doing good to others as far as we have opportunity, by relieving their necessities, easing their distresses, and alluring their feet to the paths of truth and righteousness. All the virtues which are lovely and of good report are recommended and enjoined by the gospel of Jesus; and in practising them we shall act

obediently to the dictates of right, reason, and conscience, conformably to all the precepts and directions of Christian truth, in a manner beneficial to the world, ornamental to the doctrine of God, our Saviour, and agreeably to the life of our glorious Pattern, who came not to destroy men's lives, but to save them."

There is not much orthodoxy in this sermon, which was delivered before his orthodox brethren, and requested to be printed by them, four years before matters came to a head at Billericay. The probability is that the change had already commenced some time before this. On the title page of this sermon Mr. Fry is described as "Teacher of Languages, &c., at Billericay." This is the only intimation we have of his having engaged in the work of a teacher or schoolmaster. As will be seen from the "Fry MSS." Mr. Fry was formally excluded from the Congregational Association of Essex about Sept. 20th, 1799.

It is not known exactly how long he remained at Billericay after the crisis of Oct., 1798. He was still there, however, in Oct., 1800, as will be seen from Mr. C. Wellbeloved's letter to him, amongst the "Fry MSS." He very probably remained there until 1802, which is the year in which his name first appears in the Church Books at Cirencester, which was his first proper Unitarian charge. Here he remained until 1807, when he removed in the month of August to Coseley, Bilston, near Birmingham. From Coseley he removed to Nottingham, in September, 1812, to be co-pastor at the High Pavement Church with the Rev. James Tayler. He left Nottingham, however, in Oct., 1813, when he accepted an invitation and undertook the charge of the New Meeting congregation at Kidderminster, where he remained till his death, and here he was honoured with invitations to preach (1) the Anniversary Sermon at Stourbridge in 1815, when he took his text from Matthew xviii, 14; (2) the celebrated Dudley and Oldbury Lecture—at Oldbury in 1815, at Dudley in 1826, at Oldbury in 1831 (Acts v., 29, on the Rights of Conscience).

His letter, accepting the invitation to Kidderminster is written from Nottingham, dated April 27th, 1813, and is included in the "Fry MSS." From this it will be seen that the invitation was not quite unanimous. Why this was so we are not told; but very probably it may have been on account

of Mr. Fry's pronounced Unitarianism, and there probably were a few Arians in the congregation who objected to him on that account. There is a comparatively old slip of paper still in existence amongst our archives—a loose fly-leaf—on which the following statement is made, “The Chapel continued Arian until the Rev. R. Fry was chosen minister, when he was chosen minister on Unitarian principles, and it has continued in the same faith until the present time. Mr. W. Penn seceded to the Calvinistic faith in consequence.” This question is discussed in the Chapter on the Trust Deed.

Mr. Fry's ministry, however, was a long and, on the whole, a happy one. But it was at Kidderminster that his domestic troubles fell so heavily upon him. Mr. Fry had three children, viz., two sons and a daughter. Both sons were brought up to the medical profession. On March 10th, 1814, his eldest son, David, who practised at Stafford, died of consumption.

His mother's affectionate and assiduous attention to him during his last illness impaired her own constitution so much that she never recovered her former strength, and she died at Kidderminster, Dec. 28th, 1819, aged 63 years. She is said to have been an amiable woman, modest and benevolent, always ready to help distress. She was an Arian by belief, especially with regard to the pre-existence of Christ, but of a liberal and charitable spirit, believing there were good people in all denominations. She read several chapters of her Bible every day; and whenever she heard of any fellow creature having fallen into temptation, she would thank God that she had never been placed in the midst of temptations too strong for her to resist.

In 1827 Mr. Fry lost his second son, Bernard, on Jan. 28th. He was born at Billericay. After several situations in different parts of the country he succeeded to the practice of his worthy elder brother, David, at Stafford. He probably went to Stafford at his brother's death in 1814, and so spent the last thirteen years of his life there. He was by no means a robust man, but he was faithful and devoted to duty, and a poor man was as important and precious to him as a rich man. He was very sympathetic and tender-hearted, greatly respected and beloved by the people of Stafford. The poor lost in him a kind friend and liberal benefactor. On one occasion he spent several days in the Potteries trying to

procure commutation of the death sentence passed on three young men there. Several times did he also try to reopen the old Presbyterian Meeting House at Stafford, which had been closed for many years. He was a qualified surgeon, and died of typhus fever at the age of 41 years, at Stafford, Jan. 28th, 1827.

On Jan. 15th, 1831, aged 43 years, Mr. Fry's daughter, Maria, died at the Parsonage, Church Street, Kidderminster. Like her brother, she was kind-hearted, and her loss was severely felt and greatly bewailed. She was buried along with her mother in St. Mary's Churchyard. Miss Fry had been engaged to Mr. Joseph Hopkins, but after her mother's death she devoted herself to the duties of her father's household. After her death Mr. Fry was left solitary for the remaining eleven years of his life. He lived in the old Parsonage in Church Street, now occupied by Mr. Talbot's offices and the ironmonger's shop, until his retirement from the ministry in March, 1836, when he removed to a house in Oxford Street, opposite the Roebuck inn. Mr. Fry was the last minister to occupy the old Parsonage.

For twenty-two years and a half Mr. Fry kept the ministerial charge of the New Meeting, and even in October 1834, when he was seventy-five years of age, he commenced a course of lectures and continued them through the winter until March, 1835, showing that in spite of his age his vigour was not very much abated, nor was his old zeal. Still the congregation must have fallen off to some extent about this time, as in June, 1834, a deputation waited upon Mr. Fry to inform him that it would be expedient to reduce his stipend from £130 to £100. "Mr. Fry concurred in the propriety of the proposition, and was agreeable to continue his ministerial services at the proposed salary, at the same time intimating that, from his advanced age and growing infirmities, he was at any time ready to relinquish his office, thanking God that his circumstances were sufficient to enable him to retire comfortably." Mr. Fry had agreed to a previous reduction from £150 to £130 in June, 1828. He sent his letter of resignation on March 28th, 1835, to take effect at Michaelmas, but promised to officiate until the congregation should be provided with an eligible candidate, should their views not be directed to such an one previous to the time specified. This was accepted with an expression of the highest respect and esteem for his character and

talents, as may be seen in the Minute Book, vol. 1, and also from the letter of Mr. George Talbot, of Honeybrook, who was Treasurer at the time, dated April 1st, 1836. (See Fry MSS.).

Mr. Fry continued to conduct the services until March 1836, when his successor, the Rev. John Taylor, became minister of the New Meeting. Mr. Fry continued his abode in Kidderminster, and lived in Oxford Street, at the entrance to the New Road. He was latterly very much disturbed by the “advanced views” put forth by his successor, probably on account of the latter’s denial of belief in Miracles. According to Dr. Lant Carpenter’s letter, dated Bristol, July 20th, 1838, it is evident that Mr. Fry had for some time ceased to attend on Mr. Taylor’s ministrations in the pulpit.—(See Fry MSS.). But for the twenty-two and a half years of Mr. Fry’s ministry there was almost perfect unanimity between pastor and people, the continuance of which was greatly promoted by Mr. Fry’s uniform and constant manifestation of that spirit of peace and goodwill to all, so that when he resigned they expressed an earnest hope that he would still reside amongst them, which he did, as already stated.

When the Rev. John Taylor left Kidderminster, the Rev. Matthew Gibson succeeded him, in January, 1842. Mr. Gibson had not been here three months when Mr. Fry died, and his death and burial were unexpectedly the cause of great excitement in the town, and the means of producing somewhat far-reaching results. As the events which followed are of more than congregational interest, having had effects felt to this day, and to be felt for a long time yet, it will perhaps be advisable to give the two or three records of it separately, instead of combining them into one narrative. It is important that the authorities should be given *verbatim*. The first is taken from *The Worcestershire Chronicle*, March 16th, 1842 :—

“ OBITUARY.—REV. RICHARD FRY.—March 12th, at Kidderminster, aged 83, the Rev. Richard Fry, after a long and trying illness, borne with the utmost resignation to the divine will. The deceased was Pastor of the Unitarian Church in Kidderminster for twenty-two years; but resigned the pastorate owing to the infirmity attendant upon advancing years.”

The second account is from *The Worcestershire Chronicle*, March 23rd, 1842 :—

" KIDDERMINSTER.—ECCLESIASTICAL INTOLERANCE.—We are furnished from undoubted authority with the following instance of clerical bigotry. It is with painful feelings that we enter upon a recital of the errors or failings of any man, more especially of a clergyman, but we have an imperative duty to perform towards the public which forbids us to be silent, however uncongenial the theme, whenever, by exposing and censuring illiberality, there is a chance of preventing, or at least discouraging it for the future. In the last *Chronicle* the painful duty was imposed upon us of recording the death of the Rev. R. Fry, for 22 years pastor of the Unitarian congregation assembling in the New Meeting House, at Kidderminster. During a long residence in the town, Mr. Fry, by the faithful discharge of his duties as an expounder of religious truths—by his undeviating integrity and exemplary conduct in all the relations of private life—had won for himself a large and almost general measure of respect. It may truly be said of him that he was 'unblamed through life,—lamented in his end.' His death excited great regret, and has left an enduring sorrow in the breasts of his flock and of all with whom he was acquainted. It was the expressed desire of the rev. gentleman to be buried in the Old Churchyard at Kidderminster. His family, who had all preceded him to the grave, had found their last resting place there, and it was natural he should seek to mingle his dust with theirs. They had been buried at Church because in their time there was no place of sepulture attached to the New Meeting House. In consequence, the executors projected arrangements for the funeral to take place there on Friday, the 18th inst. It having been ascertained that the Rev. Mr. Waller, the curate, would attend the funeral of the deceased from his residence, as was the invariable custom of the town, the usual formal invitation was dispatched to the rev. gentleman at two o'clock on Thursday, for eleven on the morning of the following day. Imagine, then, the surprise which was created by the following note, addressed by the clergyman to the undertaker in reply to the invitation, and which was received by the latter some time after ten o'clock on Thursday night:—

" Thursday Evening.

Sir,—As you are the official person from whom I have received an invitation to the funeral of the late Mr. Fry, I request you to communicate the following remarks to the parties for whom you are acting.

Of course it is a matter of extreme surprise to me that a departed minister of the New Meeting should seek the rites of burial at the hands of the Church of England,—especially as we have no service except for those who are baptised into the Church and die in our communion, and therefore I should strongly recommend that, for the sake of consistency, the funeral should even now be removed from the Old Church to the New Meeting.

It is quite out of the question that I, as a clergyman, should attend the funeral from the residence of the deceased. If, after all, the corpse is brought to the church, I shall not refuse to bury it; but if it is brought and I am thus required to perform the service, I shall take the fact of the funeral coming to church as a tacit acknowledgment that the deceased did not wish to be regarded in death as a Dissenter from our communion.

I regret the lateness of the notice which you sent me, not having received it till after five this evening.

I am, Sir, yours obediently,*

STEPHEN R. WALLER.

As quickly as he could, the undertaker laid this note before one of the executors. It was too late that night to procure a meeting of the friends of the deceased minister, but they were assembled as early as possible on the following morning, and the note having been read to them, a consultation took place as to the most proper course of procedure in so unpleasant a conjuncture. It was their wish to order matters as nearly as possible as Mr. Fry would have ordered them, could he have been a party to the discussion, and in consequence they decided on giving up the idea of burying in the church-yard, and determined that the body should be deposited and the last rites to the dead rendered in the grave-yard of the New Meeting House. They felt that after the conduct of the curate there was no other course they could conscientiously pursue. They felt that they could not hypocritically enter the church, “tacitly acknowledging”—what they knew to be untrue—that the deceased did not wish to be regarded in death as a Dissenter from the communion of the Established Church. Accordingly the interment took place as above, at five o'clock in the evening of Friday. Particulars of the affair having transpired, much

*The word “obediently” is not in the original letter, but simply one stroke of the pen, which might mean anything, probably “Etc.” This letter was “received by M. Tomkinson after 10 o'clock p.m., March 17, 1842, by Special Messenger.” For the remainder of the correspondence on this matter see “Fry MSS.”

excitement was created. The streets through which the funeral had to pass from the residence of the deceased to the Chapel were crowded with a sympathising and decorous multitude, and the procession itself was attended by more than 150 of the most respectable inhabitants of the town, of all religious persuasions, in deep mourning, anxious to evince their participation in the grief and indignation of the deceased's friends and congregation at the unworthy and uncharitable conduct of the curate. The chapel-yard and the chapel were also crowded, and the curate might have witnessed, had he chosen, ample evidence of the deep sympathy exhibited on the occasion. This manifestation of intolerance has produced a deep impression on the minds of religious professors of all denominations, and will, we trust, be the cause of their standing up with boldness in vindication of the rights of conscience, and for the defence of civil and religious liberty. The matter will hardly rest here. The Dissenters of Kidderminster know their rights, and, knowing, we trust they will dare to maintain them. If it is found that they are to be excluded from that church-yard where lie their forefathers and brethren—Nonconformists like themselves—they must provide without delay a common Cemetery, where Ecclesiastical bigotry and High Church despotism shall have no control.

[Mr. Waller expresses his surprise that a minister of the New Meeting should desire to be buried at the Old Church. Is it then so strange a thing for persons to desire to be interred near the remains of those who were dearest to them during life? Had the rev. gentleman taken this into consideration we should think his surprise would have been much mitigated, if it had not been entirely removed. Why, under these circumstances, if not to exclude the deceased from the church-yard of the National Church, should the rev. curate inform his friends that if the body were brought to him to be buried, he should regard it as an indication that the deceased, on his death-bed, did not wish to be reputed a Dissenter from that communion? He would not refuse to perform the sacred rites at the depositing of the remains of the good old man by the side of his much-loved family, but if he did so, he should hold it as a tacit acknowledgment that in death he did not wish to be reputed a Dissenter. What business had the curate to clog the admission of his readiness to bury Mr. Fry with any intimation of what he should understand would

be expressed or signified by the act? Why did he do so, unless with the confident expectation that he should drive Mr. Fry's poor remains from the depository he had selected for them because he was a Nonconformist? The curate must have known that the friends of Mr. Fry would never by any act or seeming of theirs, have given the remotest sanction to a 'tacit acknowledgment' of what they knew to be false. Did he think they would present themselves before him in the performance of the last duties to frail humanity, not with a lie lurking on their lips, it is true, but to countenance a lie by their actions? Oh, no! They are men of a better morality, and of a charity more consonant to the teaching of the Great Apostle. We do not envy the curate his feelings on the success of his scheme to exclude Mr. Fry's body from the church-yard in which those who were nearest and dearest to him sleep. Nor do we admire the Christianity of the man who could refuse to accompany the corpse of a Dissenter on its way to sepulture, because the immortal mind which was once sheltered in that fleshy nook did not think exactly as he thought, though it drew its inspiration from, and founded the belief, which was its hope of salvation, on the same sacred volume of our common faith. The Church willingly receives rates and dues from the Dissenters, and if they decline to pay they are compelled to pay by legal process; but when the performance of the last rites to the dead is required for one of their body it is denied, except upon certain conditions, which drive the friends of the deceased to seek interment at more charitable hands. This is not consistent with charity, it is not doing unto others as ye would they should do unto you; nay, we doubt much whether, to take a person's money and to refuse to render him any service in return, when he requires it, is consistent with honesty.—ED. W.C.]”

Then follows in the same issue of the same paper, and in the same column “The Rev. R. Fry's Funeral Sermon.” The subject of this sermon was entitled “A useful life, followed by the repose of Death,” and was based on Acts XIII, 36,—“David, after he had served his own generation by the will of God, fell on sleep, and was gathered to his fathers.”—“A funeral sermon on the decease of this lamented minister, was preached on Sunday last, in the New Meeting House, by the Rev. Mr. Kentish, of Birmingham. The attendance distinctly proved that the events, demonstrative that the

reign of intolerance has not yet come to an end, which took place in connection with the obsequies of Mr. Fry, had produced a great and general effect. Before the commencement of Divine service the chapel was crowded. Benches were afterwards brought out and placed in the aisles, and these also were soon occupied. There could not have been fewer than from 600 to 700 persons present. The reverend preacher paid the last melancholy tribute to the sterling worth of Mr. Fry, as a Christian and a man, in elegant and feeling language, awaking lively emotions in the breasts, and working powerfully on the feelings of the thronged assemblage. Yet his discourse was of a soothing and elevating, rather than of a dolorous or harrowing description ; still, when he pourtrayed the character of the reverend deceased in terms as just as they were warm and affectionate, and sympathised in tones of manly sorrow with the bereavement of his flock, tears started to the eyes of many present, both of those who did and those who did not belong to the Unitarian Society. The virtues of the deceased will not easily be effaced from the remembrance of his attached people, for

—the actions of the just
Smell sweet, and blossom in the dust.”

—So end the accounts in the *Worcestershire Chronicle*.

The next account is taken from *The Christian Reformer*, April, 1842, pp. 251, 252.

“ KIDDERMINSTER.—INTERMENT OF THE REV. R. FRY.—BEHAVIOUR OF THE CURATE.—On Friday, the 18th of March, there was a very considerable excitement in Kidderminster, owing to a refusal on the part of the Curate, the Rev. Mr. Waller, to perform the burial service over the late Rev. R. Fry, a Dissenting minister, unless on terms with which it was not possible to comply. He was invited to attend the funeral from the house of the deceased, and the following is his reply to the undertaker : [See *ante*, p.p. 103-4].

“ After receiving this letter, the executors consulted with the friends of the deceased, who were unanimous in the opinion that they could not consistently, or without countenancing a falsehood and compromising the character of the deceased, allow the body to be interred in the churchyard : and felt themselves compelled, under the circumstances, to have it removed to the New Meeting, although it was the wish of Mr. Fry to be buried with his friends at church.

The hour was changed from eleven o'clock in the morning to five o'clock in the evening, at which time an immense concourse of people assembled at the house of the deceased, of all sects,—persons belonging to the Established Church, who disapproved of the curate's conduct, Wesleyans, Independents, and other Dissenters,—there being, on the lowest calculation, 1,000 persons present. The funeral proceeded to the New Meeting House, which was immediately crowded in every part, many persons not being able to get within the chapel. The service was performed by the Rev. M. Gibson, minister of the congregation, and the body was then removed to the vault, and there deposited. A short address was given, and prayer offered up, at the grave, and the immense mass of people separated in a quiet and orderly manner, although extremely indignant at the conduct of Mr. Waller. This insult to the Dissenters will, we have no doubt, eventually do good.

Kidderminster, March 21, 1842.

M. G."

" Since we received the above, there has been sent us the following letter, which, in justice to the curate, we insert. It would seem that in his tariff of morality there are " differential duties." From his desire to propitiate the Independents at the risk of further insulting the Presbyterians of " the New Meeting," we conclude that he is a low Churchman.

Copy of a letter from Rev. S. Waller, curate, to the minister of the Independent Congregation, Kidderminster, dated 21st March, Monday.

" Sir,—As my conduct in the matter of the late Mr. Fry's funeral has been much mistaken, and represented by some as an insult to the whole body of Dissenters, I think it only just to state to you, and through you, if you please, to your congregation, that nothing I have said or done in the case already alluded to, has the most distant reference to yourselves; that none of my scruples and difficulties apply to any but the ministers and members of the New Meeting.

Yours, &c., S. R. WALLER."

—Thus ends the account in the "Christian Reformer."

The fourth and last account is taken from an article entitled "Extracts from an Old Diary.—III. 1842," which appeared in *The Kidderminster Shuttle*, January 19th, 1895.

" March 18th.—Rev. Dr. Fry was buried to-night at the

Socinian Chapel. He had been minister there, but had not officiated for several years. They requested leave to bury him in the Old Churchyard, according to their own rites, with one of their own ministers to perform the ceremony. This was refused. The Vicar was from home. Mr. Waller said if he was buried in the churchyard, he must be buried with the Church of England service, read by a clergyman. This they would not agree to; struck off a placard, which was posted about the town, complaining of ecclesiastical oppression; got up a procession; the Doctor and Mr. Thos. Thursfield and another gentleman walked first, then the coffin, and 70 followers."

This last account is evidently untrustworthy, as it is incorrect in several details. Mr. Fry was never Dr. Fry, although perhaps his dignified and stately bearing might convey such an impression to some minds. Then Mr. Waller's letter contradicts the main body of its contention. It was Mr. Waller who was requested to conduct the service and he refused to do so. What Mr. Waller demanded was not that Mr. Fry should be buried with the Church of England service read by a clergyman, but that the burial should mean a "tacit acknowledgment" that the deceased no longer was a Dissenter. There is no account anywhere of his friends requesting burial by their own minister and their own rites. This account was made by one who had not first hand knowledge, but was guided by rumour, hearsay, and report.

Mr. Fry was, however, buried in the vault of old Nicholas Pearsall, the prime mover in founding our Church, who was buried in front of the Chapel. And in this vault the remains of Mr. Fry have rested ever since.

In consequence of this fracas the Old Cemetery was founded, and a cenotaph was placed in it to the memory of Mr. Fry, being the first set there, and underneath this it is believed by many that the remains of the old minister rest. The first to be buried in the Cemetery, it is said, was Charles Talbot. So the suggestion of the "Worcestershire Chronicle," was taken up and carried out.

One who knew Mr. Fry well, and for many years, describes him as possessing "a solid judgment, and much valuable knowledge, especially on subjects of Religion, and on whatever pertains to Spiritual and Civil Freedom, of which he was the

enlightened and consistent, and therefore the strenuous, persevering advocate. All this was manifest from his conversation, his pulpit discourses, and his publications. While he thought and decided for himself on points of Scriptural criticism, &c., he was extensively acquainted with the writings current in the various schools of theology."

"Few persons have been more intent than Mr. Fry on maintaining a blameless deportment. His piety was deep and reverent, without being austere : his regard to the claims of justice and good feeling, invariable : his discipline of his mind, strict and exemplary : his manners, simple, friendly, and becoming."

"His public services—appropriate, devotional, instructive—were conducted with a self-possession and gravity, which harmonised with his character and his compositions."

In the midst of all his trials, "his submission to the Divine will and his trust in the Divine Goodness did not forsake him. He still had resources and supports which the mere children of the world know not of ; and, in addition, he experienced friendly attentions and offices that, whenever they could be rendered, were only short of filial. Amidst the languor and pain of body ensuing on the progress of disease, there were those who watched around his couch, and uttered and received words of comfort, and saw how Memory and Hope could animate, and Christian Faith sustain—those who heard him express his humble assurance that he was going to 'Heaven, his Home.' His counsel was always wise, and his friendship sincere ; his intercourse with young and old always welcome, he was a favourite with rich and poor, highly respected and beloved by his fellow ministers, his congregations, as well as by very many people in every town he lived in."

No notice of Mr. Fry would be complete without mentioning his marvellous penmanship, several specimens of which are still extant. How the extremely small writing was done is a puzzle, as quills wrote too thickly and steel pens were not yet invented. But the writing is so small that it can scarcely be read without the help of a magnifying glass, and yet with a glass every letter is perfectly clear, and every word readable. He would make designs of various kinds with such writing, so that at a distance one would not suspect the writing, but think it the shading in a picture.

For many years Mr. Fry was in the habit of visiting the house of Mr. James Badland regularly once a week, and spending the evenings generally in the company of other members of the congregation.

Mr. Fry issued several publications, and wrote a few articles for the periodicals of his day, among which the following are known:—

1. *The Gracious Errand of Christ*, a sermon preached before an Association of Ministers, at Coggeshall, Essex, Sep. 9, 1794; pp. 40. 8vo. Price Sixpence. [Already referred to above.] Copy in British Museum.
2. *No Shame in suffering for Truth*, a sermon preached to the congregation of Protestant Dissenters at Billericay, Oct. 21, 1798, with an Appendix of Ten Letters; pp. 100. Price 1s. 6d.
3. *Nazarene Hymns, for the Christian Worship of One Only True God, founded upon the Holy Scriptures*. Deut. x, 20; Luke iv, 8; John iv, 23. This book is referred to by Dr. Lant Carpenter in his letter to Mr. Fry, given in "Fry MSS." A copy exists in the British Museum. The hymns appear original, as the author says he was not satisfied to make a selection. 1800. 12mo, 434 pp
4. *The Exercise of Reason and Liberty of Conscience, the Sacred Right of all men in examining and professing the Christian Truth*, a sermon preached at Bridport, Dorset, Oct. 5, 1800; Dedication to Rev. Thomas Howe. Preface dated "Grange, near Billericay." pp. 44 8vo. In Brit. Mus.
5. *The Origin and Use of Civil Government*, a sermon, no longer extant, but published about 1800
6. *Mortality improved with regard to its Consequences*, a funeral sermon on occasion of the deaths of Mrs. Elizabeth Maullin and her daughter-in-law, Mrs. Elizabeth Whitehouse, preached at Coseley, Staffordshire, Dec. 11, 1808; pp. 28. 8vo.
7. In 1794, the following announcement was made at the end of the *Gracious Errand*:—"Soon will be published by the same author, *The Anomos, or Strictures on the character, support, and destiny of Anti-Christ*." This is no longer known.
8. A letter to the *Monthly Repository*, 1817, p. 339, addressed to the Rev. T. W., a Calvinistic minister, whom he heard preach at the Old Meeting, Kidderminster, instead of Mr. B—, whom he had expected to hear. Mr. Fry admonishes T. W. for his want of charity in classifying Anti-Trinitarians with Deists, Infidels, etc. He, however, received no reply to his letter.
9. In *Monthly Repository*, 1818, p. 73, Mr. Fry gives an account of the starting of a Fellowship Fund in Kidderminster, Oct. 26, 1817, which had for its objects (1) the assistance of congregations wishing to have places of worship for their own use, and the support of the Christian Religion; (2) to give aid to Academies for the education of young men for the Ministry; (3) to help infirm or incapacitated ministers; (4) to co-operate with similar societies in such other beneficial purposes as may appear expedient—all the cases to be consistent with a strict regard to the Divine Unity.

10. In *Monthly Repository*, 1822, pp. 278-284, Mr. Fry contributed an article containing observations on the first chapter of Genesis, objecting to Mr. Belsham's views on the same. Mr. Belsham maintained that the account of Creation given in Genesis was "philosophically wrong," or "inconsistent with the system of nature as demonstrated by modern philosophy." Mr. Fry maintained that God had "created the heavens and the earth" before the "six days" of Genesis but that what God did during those six days was to shape, fashion, or prepare the heavens and the earth. He only created the vegetable and animal life on the earth at that time. This distinction he based upon the different words used in the narrative, but wrongly translated, viz., *Bara*—to create, used only in the first verse; and *Asah*—make, shape, fashion, used in the rest of the chapter. It is an ingenious and, in its way, an able article. Mr. Fry believed in the accuracy of the account in Genesis I.

LIST OF AUTHORITIES:—"Christian Reformer," 1831, Oct., pp. 475-6; 1834, Sept., p. 724; 1842, April and May, pp. 251—2, 317—318. "Monthly Repository," 1809, p. 511; 1817, p. 339; 1818, p. 73; 1820, p. 119; 1822, pp. 278—284; 1827, p. 445; 1831, p. 205. "Worcestershire Chronicle," March 16th and 23rd, 1842. Minute Book, Vol. I. Mr. Fry's "Credentials" (vellum). The Fry MSS in the Safe in Vestry. Volume of Sermons, containing four of Mr. Fry's Sermons and his ten Billericay Letters. "The Kidderminster Shuttle." Information from (1) the Rev. Howard Staines. B.A. B.D., Secretary New College, South Hampstead, London, N.W.; (2) The Rev. William Farrer (late Secretary of New College,) Arkwright Road, N.W.; (3) The Rev. R. M. McCullumpha, Congregational Minister, Warminster; (4) The Rev. John W. Veevers, Congregational Minister, Billericay, Essex. Silhouette in possession of Mr. C. D. Badland, Shortheath

THE FRY MSS.

Warminster, July 3rd, 1799.

At a meeting of the members of the Unitarian Society established in the West of England, it was resolved "That a letter be written by the Chairman to the Rev. Richard Fry, late of Warminster, expressing the high opinion this Society entertains of his Firmness and Integrity in declaring his sentiments of the Divine Unity."

Rev. Sir,

Having had the honour of being the Chairman of the above meeting, I accept with pleasure the duty imposed on me of conveying to you the above resolution of our meeting.

Dr. Toulmin, of Taunton, without knowing your former connection with this place, first recited to the respectable meeting then present (24 in number) a short account of your manly declaration of sentiments and the circumstances attending it, and then introduced the motion as above, in which the whole company appeared cordially to join.

The ministers present were Mr. Rowe and Mr. Hort, of Bristol; Dr. Toulmin, of Taunton; Mr. Kenrick, Exeter; Mr. Aubrey, Glo'ster; Mr. Twining, Trowbridge; Mr. Howel, Beckington; Mr. Blake, Crewkhorne; Mr. Tremlett, Warminster; Mr. David, Frome; Mr. Lewis Barbauld, Hampstead; Mr. Broadhurst, Bath. The rest of the company, laymen, chiefly of our congregation.

At my return from the meeting I was agreeably surprised to find some books received from you, which shall have my attentive perusal, of which please accept my thanks.

With my best wishes for your success, and my compliments to Mrs. Fry, I remain,

Rev. Sir,

With much Esteem and Regard,

Yours very sincerely,

WILLM. WANSEY.

To Rev. Mr. FRY, Billericay.

Dear Sir,

My last parcel of books from the Unitarian Society brought me the first information I had received respecting your noble exertions in the cause of genuine Christianity. I felt the most sincere pleasure at the recital of the great service you have done to the uncorrupted Gospel of our great Master, mixed with much commiseration of the sufferings you have undergone. As a testimony, however poor, of my regard for you, I beg your acceptance of a copy of a sermon, of which I have just printed a second edition.

I feel the more interested in your case from having been originally involved in the same darkness and recovered to the same glorious light. Homerton Academy, (which probably owns you for one of her sons,) received me into her bosom during the first two years of my studies. There I became infected with heresy, and the new college [Hackney] being opened at that time afforded me an asylum when compelled to leave the seat of Orthodoxy. My progress was very gradual—I took every step with fear and trembling, and slowly lost the sensation of horror at the principles in which I now find the greatest consolation. I am very thankful that my escape from error was effected before I became settled in the world. I experienced indeed much opposition from my friends, but I knew nothing of the struggles of conscience with established connections in life and private interests, which many good men have not had the resolution to end, and which have caused the most painful anxiety to those who have had the firmness enough to resist them.

Our Society here is very small and not very zealous, but Unitarianism is not without its advocates in this city, and, you will be glad to hear, is making no inconsiderable progress. A Society of Baptists are very ardent in the support of Scripture truth, and very assiduous in extending it. I send you a copy of a work written by one of their preachers [David Eaton] who is a journeyman shoemaker here. With a very few, and those trifling, alterations, it is his sole production, and may justly be said to form an interesting chapter in the history of the human mind.

Mr. Cappe, of whom you have undoubtedly heard, begs your acceptance of a copy of his Sermons on Providence, with which I have no doubt you will be highly gratified.

I shall be happy to hear of your welfare, and if there be any service that I can do for you, it shall be done with the most perfect cheerfulness.

I am, dear Sir,

Yours very sincerely,

C. WELLBELOVED.

York, October 14th, 1800.

Essex Street, Feb. 25th, 1801.

Dear Sir,

I had the pleasure of sending you a trifle lately by our worthy friend, Mr. Rutt, which I thought in these times might be acceptable, and you will believe it is no unwelcome commission to have to convey to you the enclosed from one of your anonymous well-wishers.

In the sacrifices you have made for conscience sake, and for what we are persuaded to be the truth of God, you have those inward consolations and support which cannot be taken away. I trust also that you have satisfaction from outward prospects, from the proper conduct and increasing number of those to whose improvement and establishment in the truth, in piety, and virtue, you have devoted yourself, and suffered the loss of many things.

I have waited a day or two to procure the —— which conveys this.

With true respect, I am at all times, dear Sir,

Your Friend and Servant,

T. LINDSEY.

London, March 18th, 1801.

Dear Sir,

I am vexed you have had so much trouble by my not waiting a few days, when all would have been right, and I assure you I blush not a little to read the acknowledgment you make for such small matters. I can only say in return that I should be glad to do something more substantial, if it was in my power. And I must add that Mrs. Lindsey and myself have not been wanting in mentioning your name in one or two instances where we thought you might be benefited by a change of situation, before we knew from yourself that you would be desirous of it, though it was

without success. Nor shall we be unmindful in future, though such occasions seldom present themselves to us.

Though the immediate aspect of things in our country is far from being pleasant or promising, they are nevertheless in so bad a way that they can hardly be worse, and on this some ground a hope that they must mend, and the long wished for blessing of peace arrive; especially as they observe that those who have hitherto been so unfortunate in all their measures for the administration of this country are now ostensibly no more in power.

With every wish of good for you and yours, I remain, in some little haste at present, but always with sincere esteem, dear Sir,

Your affectionate Servant,

T. LINDSEY.

Nottingham, April 27th, 1813.

To the Christian Society assembling for divine worship at the New Meeting House, at Kidderminster, in Worcestershire.

Dear Christian Friends,

Your kind and almost unanimous invitation, expressing your desire that I would become your stated pastor I duly received, and considering a removal from one situation to another in the Church of Christ as an important step, I have seriously deliberated upon its tenour, with humble trust I hope in the Divine Providence for needful direction. I should have felt greater satisfaction if a perfect unanimity had prevailed on this interesting occasion; but as so great a degree of it has obtained, and so much benevolent esteem been testified, there is presented to my mind a favourable prospect of usefulness and mutual comfort in your connection.

Hoping that the favour of Almighty God will crown that connection with his blessing, and render it productive of real and lasting good, I cheerfully accept the proposal which you have tendered to me, and it is accordingly my intention, by divine permission, to come and settle with you at Michaelmas next ensuing. It would have been a great pleasure to me if circumstances permitted my entering sooner upon the duties of the ministerial employment among you, but I hope you will excuse the delay, as I cannot with strict propriety leave my present situation at an earlier period.

Ardently wishing you all, as individuals, every desirable enjoyment, and praying that as a Christian Society you may have union, prosperity, and consolation from the blessing of God, through the gospel of his Son our glorified Saviour.

I remain, dear Friends,
Your sincere friend and obedient Servant,
RICHARD FRY.

My dear Sir,

In sending you the enclosed amount, I cannot allow the opportunity to pass without alluding to that happy connection which has subsisted between us for, I believe, upwards of 22 years, and to express at the same time the esteem and respect I entertain towards one who has for so long a period laboured regularly and constantly amongst us. I have been edified and improved by your religious and truly devout services, and would bear my willing testimony to your high moral worth and desire for instilling into our minds that heavenly character so conspicuous in all our Saviour did and taught. Allow me then, in your advanced period of life, to hope that you may still be preserved from every ill and calamity, and that as the outward man becomes weaker, so the inward man may be renewed day by day, and that whenever it may please God to remove you hence, there may be laid up for you in heaven a crown of glory that shall never fade away.

Believe me, dear Sir,
Yours very truly,
GEO. TALBOT, Junr.

Honeybrooke, 1st April, 1836.

Mill Street, 25th August, 1836.

Rev. and dear Sir,

Excuse the liberty I take in addressing a gentleman who I have often heard with pleasure and delight in Politics, and who's views so much coincided with my own that I could have sat or stood for hours to have heard your straightforward, honest, and honourable sentiments.

But my dear Sir, the other day I saw a young gentleman and two ladies pass my door, and a person that was talking to me said "there is the new minister." "What minister?" He replied—"of the New Meeting." I made no remark, but

thought—then my old friend in Politics has nearly run his course, and it immediately occurred to my mind, *what will he do (now) in the swelling of Jordan?*

How stand matters between God and his immortal soul? Is he reconciled unto God through Jesus Christ, or does he still persist in denying the *divinity* of the *Son of God*. I hope not, for my dear Sir, remember there is no Name given under Heaven, nor among men, whereby we must be saved, but the name of Jesus: For God so loved the world that He gave His only begotten Son, that *whosoever believeth in Him should not perish*, but have everlasting life. Believe then (my dear Sir) on the Lord Jesus Christ, and thou shalt be saved, and may the Lord give you grace to ascribe salvation to our God and to His Christ is the prayer of,

Dear Sir,

Your most obedient humble Servant,

THOMAS POTTER.

To the Rev. Mr. FRY, Church Street.

Bristol, July 20th, 1838.

My dear Sir,

The subject of our conversation in relation to your attendance on Mr. Taylor's ministry has been solicitously in my mind at various times since I had the pleasure of seeing you, and I cannot satisfy myself without entreating you to reconsider the matter. I never have considered myself as expressing my accordance with all that a minister says by attending on his worship. My colleague at Exeter, Mr. Manning, was a believer in the pre-existence and in the final destruction of the wicked; while my colleague at Bristol, Mr. Rowe, believed in the final destruction and the simple humanity. And I differed from each by holding that great doctrine, the final restoration of all, in connection with the simple humanity. If Mr. Taylor's prayers are addressed, as I understood, to God, even the Father, in the name of our Lord, Jesus Christ, the great point of Scriptural worship is secure; and for everything else we must allow much latitude to one another. I am writing to Mr. Taylor to solicit him to guard against expressions which I know to have given pain to others as well as to yourself. And if he, on the one hand, will kindly receive my suggestion, and avoid needlessly entering upon topics of dispute, at least urging them without

consideration of the feelings of his hearers: and you, on the other hand, will kindly take, what I respectfully offer, the suggestion that you should at least once a day attend as in past times.—I shall deem myself amply repaid for my visit to Kidderminster. The sanction lost to attendance on public worship by your ceasing to attend must be taken into account, as well as the sorrowful concern which your absence gives to those who value and respect you.

It will give me singular pleasure to hear that you again appear in your place as usual. And why not next Lord's Day? Do not deem me importunate in saying "We must work while it is day."

Your consent to my request to be permitted to print your prayers I am very thankful for, and trust you will have revised them by the time my young friend Sophia returns to school.

Believe me, my dear Sir, with true respect,

Yours faithfully,

LANT CARPENTER.

P.S.—Mrs. Carpenter is at Ilfracombe, and is, I think, recovering her strength as fast as could be expected.

The two following letters were addressed to Mr. Fry by members of his Kidderminster congregation:—

My dear Sir,

I shall feel very much obliged by your remembrance of me and my afflicted family in your prayers this morning to Almighty God, who has thought fit to visit us with a bereaving providence, no doubt to answer some wise and gracious design. Under different circumstances I should have attended with my family the next Lord's Day; but the distressing situation in which I stand at the present time in regard to my worldly affairs at once prevents it.

With great respect and esteem,

I am, dear Sir, yours truly,

J. BROOM.

Broomfield, Sunday Morning.

Dear Sir,

Few persons, I believe, other than the Jews feel the least objection to an occasional repast on pork, and though *you* may

think fit to abstain from the bloody practice of pig-killing, I am not bound to ascribe it to your being influenced by any of their Antichristian qualms. In the hope, therefore, that a few pork pies, &c., may find favour in your sight, I take the freedom to send them herewith,

I am, dear Sir, very sincerely yours,

JNO. JEFFERYS.

Franche, Friday Evening.

Kidderminster, 18th March, 1842.

Rev. Sir,

We, the Ex'ors of the late Rev. R. Fry, wish to be informed if you will permit his remains to be deposited by the side of his family, agreeably to his expressed wish, without the performance of any funeral rites in the Churchyard.

Your reply per bearer will oblige,

Yours respectfully,

J. HOPKINS,
SAML. THOMAS.

To the Rev. S. R. WALLER.

Gentlemen,

As an individual, I have no objection to the course now proposed, viz., that the remains should be deposited in the churchyard without any funeral service. But as my duties as Curate are rather to perform services in the church and parish than to exercise control and authority over the church and churchyard, I apprehend that before you proceed to this step you must consult Messrs. Barber and Crump, the churchwardens, and to them, therefore, I beg to refer you.

I am, Gentlemen,

Faithfully yours,

S. R. WALLER.

I may add that I have every reason to believe that the Vicar, if at home, would give the same opinion as I have individually expressed, and that therefore you may regard the churchwardens' decision as final.*

* This letter was received by Mr. Joseph Hopkins about 2.30 p.m. on Friday, March 18th.

The Executors having consulted the friends of Mr. Fry, are of opinion that the Deceased would have objected to the terms proposed by Mr. Waller, and therefore are compelled to bury him at the New Meeting House.

In reply to the above, Mr. Waller observed that it was far from his intention to offer any insult or to act with any unkindly feeling towards the Deceased, but he could not conscientiously consent to receive into the arms of the Church or read the Burial Service over a person so widely differing in religious sentiment from that Church.

Kidderminster, October 13th, 1843.

To Mr. S. THOMAS.

Dear Sir,

At a Congregational Tea Party connected with the New Meeting lately held in this town, it was proposed and unanimously resolved to set on foot a subscription for the purpose of erecting a monument, in the new Cemetery, to the memory of our late venerated friend, Rev. R. Fry, and supposing you would be desirous of contributing to it, I give you the above information, and shall be obliged by you informing me at your earliest convenience if you feel inclined to assist, and to what amount. Geo. Talbot, Esq. Senr., has given £10, H. Talbot Esq., £5, the other branches of the family about £2 each; and many others, of different denominations, have contributed various sums. About £40 has already been already subscribed, the expenses will probably be from £50 to £60. The proprietors of the Cemetery make a present of the ground for the erection. . .

I am, yours truly,

J. HOPKINS.

COPY OF THE WILL OF THE REV. R. FRY.

I, Richard Fry, late Dissenting Minister of Kidderminster, expecting natural dissolution, and maintaining Christian hope of a resurrection to eternal life, through the free mercy of God in Christ, do make my will and testament in the manner following:

I appoint my dear brother, Samuel Fry, of Devonport, Mr. Samuel Thomas, of Redditch, Needle Manufacturer, and Mr. Joseph Hopkins, of Kidderminster, Druggist, Executors of this my last will, to whom I bequeath all my property for the following purposes, as executors in trust for the payment of the legacies here given.

I give to my dear sister Mary Webb, of Devonport, the sum of one hundred pounds.

I give to my dear brother Samuel Fry one hundred pounds.

I give to my dear brother John Fry, of Plymouth, the like sum of one hundred pounds.

I give to my dear niece Mary Thomas, wife of Samuel Thomas, of Redditch, my cabinet and all its contents, and the work-table of my daughter.

I give to my dear nephew, John Retallack, one hundred pounds.

I give to my dear nephew, Nathaniel Peach Buckler, of Bath, the sum of twenty pounds for himself, and I give a further sum of one hundred and ten pounds to be distributed by him amongst the relatives of my late dear wife as he shall deem the most needy, in such proportion as he shall judge proper.

I give to Mr. Joseph Hopkins, one of the Executors of this my last will, the sum of one hundred and ten pounds, and also my barometer.

I give to Mrs. Badland, widow of Mr. James Badland, as a mark of respect, twenty pounds.

I give to Mrs. Rowbottom, of Stafford, who kindly received me after my dear son's decease, the sum of twelve pounds.

I give to the Rev. Evan Jones, of Kidderminster, Dr. Doddridge's Lectures, Jones's Canon, and my smallest Greek Testament.

I give to my servant, Ann Smith, if living with me at the time of my decease, the sum of forty pounds, the broad striped bed, the watch (maker's name Charles Newton), and the chest of drawers in which are her clothes.

I hereby constitute my sister Mary Webb, my brother Samuel Fry, and my niece Mary Thomas, residuary legatees, and after theforesaid legacies are paid, which I hope will be as soon as convenient, I give to them all the remainder of my property in equal shares.

Signed, sealed, and declared to be the last will and testament of Richard Fry, Friday, May 7, in the year of our Lord, One Thousand Eight Hundred and Forty-one, in the presence of us,

(Signed)

GEORGE WILLEY,
WILLIAM BEDDOES.

Morris's Mortgage	...	...	£300
5 Russian Bonds,	...	ea.	£148
2 Ditto	...	,,	£111
8 Dutch Bonds	...	...ea.	fs.1000
1 Ditto	...	,,	fs.400
2 Ditto,	...	,,	fs.200
1 Columbian Bond	...	...	£100
1 Ditto	...	...	£500
5 Gas Shares	...	...	£300 (cash)
2 Ditto	...	...	£120 ,,
5 Ditto	...	...	£500 ,,
2 Dutch Bonds	...	...ea.	fs.1000

—The above in possession of Mr. S. Thomas.

Silver Punch Ladles	18	Silver Table Spoons
” Tobacco Box	1	old ditto, 1664
” Cream Jug	10	Salt Spoons
2 „ Pepper Castors	18	Tea ditto
	1	Sugar Tongs

An Inventory and Valuation of Effects bequeathed by the will of the Rev. Richard Fry, late of Kidderminster, in the County of Worcester, Dissenting Minister, deceased. Viz :—

To Mrs. Samuel Thomas :

One Cabinet and all its contents	...	4	0	0
One Work Table	...			

To Mr. Joseph Hopkins :

One Barometer	...	12	0	
---------------	-----	----	---	--

To the Rev. Evan Jones :

Dr. Doddridge's Lectures	12	6
One small Greek Testament	...	...
One "Jones's Canon" .	...	...

To Anne Smith :

One broad striped Bed	...	...	5	5
One Watch	...	...
One Chest of Drawers	...	...
			10	9
			6	

Given under my hand this 21st day of April, 1842,

J. BROADFIELD, Auctioneer.



JOHN TAYLOR.

Enlarged from Silhouette in the possession of Mrs. M. C. Greenwood.]

JOHN TAYLOR.

CHRONOLOGICAL TABLE.

<i>At SUNDERLAND, Durham</i>	.. ..	<i>Born Feb. 18th, 1812.</i>
" "	(Grammar School?)	
" Highbury (College)	.. .. ..	<i>1831-1834.</i>
" LEICESTER (Gallowtree Gate Church)	<i>1834 (end)-Nov. 30th, 1835.</i>	
" KIDDERMINSTER,	<i>1st Sunday in April, 1836-Aug. 29th, 1841.</i>	
" GLASGOW (Union St. now Vincent St. Chapel)	<i>Sep. 1841-March, 1844.</i>	
" " (Services in a Hall)	.. ..	<i>1844-1845?</i>
<i>In AMERICA</i>	.. ..	<i>Oct. 10th, 1845-Sep. 3rd, 1846</i>
<i>At SHEFFIELD</i>	.. ..	<i>Sep. 1846-June (?) 1849.</i>
" MANCHESTER	<i>June, 1849-June 4th, 1853. (Death).</i>	



JOHN TAYLOR was born in Sunderland, Durham, on the 18th of February, 1812. His father was a Watchmaker, and sold nautical instruments. His mother's maiden name was Berry. The boy, an only son, was clever, loved reading and books, and must have distinguished himself at school, for a gentleman who knew him wished to send him to Highbury College, which he entered in 1831, and was there trained for the Independent ministry. He left college in 1834, when he accepted a "call" to succeed the Rev. Mr. Mitchell at the Gallowtree Gate Independent Church at Leicester, towards the end of the year. He resigned this charge November 30th, 1835, on theological grounds, having changed his mind upon the doctrine of the deity of Jesus Christ, and probably upon the inspiration of the Scriptures. Many of the leading members of the Great Meeting Church (Unitarian) at Leicester, of which Mr. Berry was the minister at that time,—were afterwards firm friends and admirers of Mr. Taylor. In the Spring of the following year he accepted an invitation to the New Meeting, Kidderminster, the first Sunday of his ministry being the first Sunday in April, 1836. On July 25th, of the same year, he married Miss Mary Drayton, of Leicester. They had three children, Mary Catherine, Eliza, and Clara. The two elder ones were born in the old Parsonage, (present County Court offices and iron-monger's shop), and Clara was born in Glasgow, September, 1843. Mary Catherine was married to Charles Greenwood

in 1859; Eliza, to Dr. Greenwood, late Principal of Owen's College, Manchester, in 1861; and Clara, to J. A. Kenrick, Esq., Berrow Court, Edgbaston, Birmingham, April 28th, 1866. Mr. Taylor was the last minister who lived at the old Parsonage. It was during his ministry at Kidderminster that the New Meeting was registered for the solemnization of marriages (June 10th, 1837). It was also at this time that the chapel was first lighted with gas, candles having been used up to that time, and a quarterly collection was instituted to defray the expenses connected therewith. The resolution determining this was passed Nov. 14th, 1836, and the collection was to commence in March, 1837. While at Kidderminster Mr. Taylor wrote an Essay on "National Establishments of Religion considered in connection with Justice, Christianity, and Human Nature," 240 pp., 8vo, which was published in 1839, and reviewed in the *Christian Reformer* for March, 1840, p. 178. This essay gained the second prize in a competition of Answers to Lectures by Dr. Chalmers, and offered by the Committee of the Protestant Society for the Protection of Religious Liberty. One who knew him pretty intimately at this time says he was an interesting man and "a very clever man," but "not adapted to the Kidderminster congregation" of that day, and was "very much depressed at the little success he had in increasing the congregation." He was a somewhat tall man, dark and thin, restless and unsettled. Whilst here he preached the Anniversary Sermon at Stourbridge, in 1840, and delivered the Dudley Lecture in 1836 and 1841. It was here also that his old friend and fellow student at Highbury, the Rev. John Layhe, came to him for succour and advice when he was gradually breaking away from Orthodoxy. He preached for Mr. Taylor one Sunday, and ultimately became the much respected minister to the poor in Manchester.

From Kidderminster Mr. Taylor went to Glasgow to take ministerial charge of the congregation worshipping in Union Street Chapel, and which worships now in Vincent Street, in succession to the celebrated George Harris. He commenced his work here in September, 1841, and during the next few years his views underwent a definite change with regard to the Miracles, and became too advanced for a considerable section of the congregation, ultimately leading to his resignation of the pulpit in March, 1844. The following note appears in the Baptismal Register of this Church:—

"This account contains the names of all the children dedicated by Mr. Taylor during his ministry. In March, 1844, he resigned his connection with the Unitarian congregation worshipping in Union Street Chapel, having been requested by them to do so (by a nominal majority of three persons, but by an actual majority of only one person) on the ground of his not continuing to believe the Miracles recorded in the New Testament, and particularly for rejecting the bodily resurrection of Jesus, though he still continued to maintain and preach all things necessary for cherishing amongst his hearers a moral, virtuous and devout life. Witness his hand this twelfth day of April, 1844. JOHN TAYLOR."

Previously to his resigning, his congregation requested him "to embody and print for circulation through the congregation" his "religious opinions and views" as well as his opinion "on the constitution of such a Christian Church" as he could "conscientiously be a pastor to." With this request he readily complied, and printed a pamphlet letter consisting of 37 pages, and dated Glasgow, 8th February, 1844. It is entitled "Religious Union, with Intellectual Freedom: A Letter addressed to the Congregation worshipping in the Unitarian Chapel, Union Street, Glasgow. By John Taylor. London: John Green, 121, Newgate Street. Glasgow: John Hicks, 122 Queen Street." On the cover there is also the following quotation from Bacon on Unity in Religion:—"There be also two false peaces or unities: the one, when the peace is grounded but upon an implicit ignorance, for all colours will agree in the dark: the other, when it is pieced up upon a direct admission of contraries in fundamental points—for truth and falsehood in such things are like the iron and clay in the toes of Nebuchadnezzar's image, they may cleave but they will not incorporate." After leaving Union Street Mr. Taylor held services in a hall, probably until the Autumn of 1845, many of his former supporters following him.

On leaving Glasgow Mr. Taylor retired altogether from the ministry, and went to America with the purpose of publishing his changed and "advanced" views on religion, but the loss of all his papers by shipwreck on the Mississippi was a severe blow to him, and his purpose was never fulfilled. He landed in America, October 10th, 1845. He returned, and landed in England, together with his wife, Sept. 3rd, 1846. On his return he settled in Sheffield, Sept., 1846,

as Managing Director of the Mechanics' Institute in that town, whence he removed to Manchester, June, 1849, where he settled as teacher of Classics, Literature, and Mathematics. He was also on the staff of the *Examiner and Times* for a time, and was well known to the Rev. W. Gaskell and other well-known men of his day. He died after a few days illness, June 4th, 1853, and was buried in Upper Brook Street Chapel Ground. During his last illness he was visited by the Rev. J. J. Tayler, who said of him, after leaving the sick room, "He is happy, and trustful in his Father's love and mercy."

Mr. Taylor was a deeply devout man, and always "taught his children the love and righteousness of God the Almighty Father." He had "a very reasoning and argumentative mind." "His ideas on Education and the raising of the masses have become the law and order of our time; but he was considered an enthusiast to propound them." "A gentleman who first knew him in Glasgow, and who was a friend of the family till lately, when he returned to Germany to die, used to say that he had never met a man who impressed him as Mr. Taylor had done, with the thoughtfulness and advancement of his mind on all social and religious subjects, and ended by saying 'he was a remarkable man, quite in advance of his age, and suffered accordingly.'"

Mr. Taylor was also held in great esteem, and honoured for his rectitude of mind by Dr. Martineau, John James Tayler, Samuel Bache, and many others.

LIST OF AUTHORITIES:—Essay on "National Establishments of Religion" by John Taylor. Pamphlet Letter on "Religious Union." *Christian Reformer*, March, 1840, p. 178; Sep. 1855, p. 581. Dr. Newth's M³. vol. on Coward's Academies *per* Rev. Howard Staines, B.A., B.D., Sec. of New College, Hamps-tead, London. Information from Mrs. Mary C. Greenwood; Rev. A. Lazenby, Glasgow; Mr. J. Liddiard. Sec. of Gallowtreegate Church, Leicester; M^s. Matthew Gibson, Evesham; Miss Ellen F. Lee, Kinver; Dudley Lecture Minutes; New Meeting Minute Book. Silhouette in small locket in possession of Mrs. M. C. Greenwood, the only likeness of any kind; enlarged by Mr. William Wimbury, Kidderminster.



MATTHEW GIBSON.

MATTHEW GIBSON.

CHRONOLOGICAL TABLE.

<i>At ANTRIM</i>	..	..	<i>Born Oct. 23rd. 1819-1833.</i>
<i>" BELFAST</i>	<i>Royal Academical Institution</i>	..	<i>1833-1835.</i>
<i>" "</i>	<i>(College)</i>	..	<i>Nov. 1835-April, 1838.</i>
<i>" "</i>	<i>(Theological Course)</i>	..	<i>Nov. 1838-April, 1839.</i>
<i>" KNUTSFORD</i>	..	..	<i>July, 1839-Dec. 1841.</i>
<i>" KIDDERMINSTER</i>	..	..	<i>Jan. 2nd. 1842-July 30th. 1854.</i>
<i>" SWANSEA</i>	..	..	<i>Jan. 1855-Dec. 1857.</i>
<i>" SALE</i>	..	..	<i>Sep. 1858-Dec. 1861.</i>
<i>" DUDLEY</i>	..	..	<i>Dec. 1861-Sep. 29th. 1886.</i>
<i>" Evesham (Retired)</i>	..	..	<i>Sep. 1886-Aug. 6th, 1896. Death.</i>



MATTHEW GIBSON was born in Ireland, in the town of Antrim, on Oct. 23rd, 1819. There he received his education in the Rev. James Carley's school, which he left in 1833, when he proceeded to the Royal Belfast Academical Institution, at Belfast. On completing his course at school he matriculated at the Belfast College in Nov., 1835, where he went through the usual three years' course of study, at the end of which he received the General Certificate on Examination. In November, 1838, he entered on the Theological Course under the Rev. John Scott Porter and the Rev. Henry Montgomery, LL.D., which terminated in April, 1839. Dr. Montgomery recommended Mr. Gibson to accept an appointment as Assistant Tutor in the Rev. Henry Green's school at Knutsford, which he considered would be better for him than taking charge of a pulpit, as he was so young. He accepted the appointment in July 1839, and retained it till Dec. 1841, when he was invited to become the minister of the New Meeting House, Kidderminster. Mr. Gibson entered upon his duties here on January 2nd, 1842. As Mr. Gibson is the only minister of this Church to whom the New Meeting was his first charge, his is therefore the only instance hitherto of an Induction Service conducted there. It may, therefore, be of interest to give a full account of Mr. Gibson's Induction, which took place on Tuesday, March 15th, 1842, and was opened by the Rev. Henry Green, of Knutsford, who, after the introductory devotions, called

upon Mr. Gibson to state with what feelings he had entered upon the ministerial office, at the same time mentioning that there was no Confession of Faith required. Mr. Gibson came forward and responded to the call, and stated his opinions on the importance of the office and the duties connected with it. He called upon the people to co-operate with him in the glorious cause of Truth, Liberty and Virtue, the cause of God and of Religion. The charge to the minister, which lasted more than an hour, was then given by the Rev. Dr. Montgomery, of Belfast, and was an eloquent and impressive address, which was listened to with unwearyed attention. After a hymn was sung the Rev. John Kentish, of Birmingham, gave the charge to the Congregation, taking as his text Matthew x, 41. In the evening at 5 p.m., there was a tea party in the New Meeting school-rooms, which were most tastefully decorated with evergreens and artificial flowers. The party, including persons of various religious denominations, numbered 400. After tea they adjourned to the Chapel, which was crowded in every part, there being between 500 and 600 people present. After the singing of a hymn, George Talbot, junr., Esq., was voted to the chair. Then Mr. Kentish spoke to the sentiment of "May Prejudice and Ignorance be speedily dissipated by the light of Knowledge and the progress of genuine Christianity." Dr. Montgomery, at the close of a most powerful speech on "Civil and Religious Liberty," proposed the sentiment "The New Meeting Congregation; our best wishes for their prosperity, and the happiness and increasing usefulness of their young Minister." Mr. Gibson responded, and then proposed "Our Christian Brethren of every denomination, with assurance of our good will and earnest desire to cultivate with them a spirit of the most enlarged charity." Then the Rev. S. Bache spoke to the sentiment, "May Zeal, directed by Knowledge, be the distinguishing characteristic of the Unitarian Christian." The Rev. H. Hutton, Birmingham, spoke to "Freedom of Thought, and the honest open avowal of our opinions," and Charles Talbot, Esq., spoke to "Sunday Schools: may Christians rejoice to encourage them." The next and last sentiment was, "Dr. Montgomery and our Irish Brethren: our ardent wishes for the success of their exertions in that Faith which we believe one to have been delivered to the Saints." The Doctor responded, and then the meeting concluded with a suitable prayer from Mr. Hutton, and about 9 p.m. the company separated.

One of the first experiences in Mr. Gibson's ministry was that in connection with the death of the Rev. Richard Fry, which took place within three months of his settlement, and which has already been referred to. Mr. Gibson conducted the funeral service in the Chapel, it being attended by an "immense number of persons." owing to the peculiar circumstances of the occasion.

In the Winter of 1842-3, Mr. Gibson delivered a course of doctrinal lectures which were very successful, and as there was much ignorance prevailing in the town upon Unitarianism they were the means of enlightening the people, correcting misstatements, and removing prejudices. They were attended by many strangers, on some occasions the Chapel being crowded, and resulted in some new members being added to the congregation. The following is a copy of the card announcing the course of lectures for the first winter:

SUBJECT OF LECTURES
to be delivered in the
NEW MEETING HOUSE, KIDDERMINSTER,
on the following Sunday Evenings,
BY THE REV. M. GIBSON,

1842.
 Dec. 11. Religious Liberty, and the duty of Free and Fearless Inquiry.
 ,,, 18. The Father the only proper object of Religious Worship.
 1843.
 Jan. 1. The Two Natures in Christ.
 ,,, 8. Original Sin.
 ,,, 15. The Atonement.
 ,,, 22. The Trinity tested by Scripture
 ,,, 29. The Trinity, its origin and progress.
 Feb. 12. The Unscriptural basis of the doctrine of the Eternity of Future Punishment.
 ,,, 19. What is Unitarianism.

Service to begin at a Quarter past Six.

These lectures excited great interest at the time, especially the one on Future Punishment. He delivered subsequently four or five courses of controversial lectures, and when High Churchism was beginning to make headway a lecture on Puseyism attracted great attention, and has been described as the most successful of all.

The Sunday services were always well-attended, and the congregation was very united and earnest, having excellent educational work done in the Day and Sunday Schools. On December 17th, 1843, the question of a Liturgy was broached for the first time. About fifty members were present on the

occasion, but as it did not meet with the support of many of those present or of absent members, Mr. William Talbot who had introduced it, withdrew his notice. In 1843, Mr. Gibson was invited to preach the anniversary sermon at Stourbridge. In 1844 Mr. Gibson was married to Sophia, daughter of Mr. George Talbot, of Honeybrook, who was the first Nonconformist Mayor of Kidderminster. Mrs. Gibson was a most useful teacher in the Sunday School. Of this marriage two daughters and two sons were born, all in Kidderminster. Mr. Gibson's ministry was characterized by much success, and he had excellent co-workers, amongst whom was his own father-in-law, who was a regular teacher in the Sunday School, and ever ready to help in any way he could in any good work. In 1846 the first organ was purchased for the Church, at a cost of £85; but the total expenses connected therewith came to £94 10s. 0d., towards which £104 19s. 6d. was collected in six weeks. In 1845 Mr. Gibson delivered the "Oldbury Lecture," and in 1851 the "Dudley Lecture."

A friendly feeling existed among the various sections of the Christian Church in the town in Mr. Gibson's time, all working together on common ground,—such as a Medical Charity,—pleasantly and earnestly, without any apparent thought about Church and Dissent, "there being no difference made between the treatment of the Vicar and the Unitarian Minister." In a year when there was very little employment for the weavers, the richer members of the congregation offered to the minister a considerable sum of money to form a Poor Relief Fund, to which the rest of the congregation contributed generously, thus enabling the minister and his wife to give great help to the needy and deserving by means of tickets for bread and other necessaries, many of the tickets being given weekly, irrespective of the church of the recipients. This fund was not exhausted when Mr. and Mrs. Gibson left the town, and the remainder was deposited in the Savings Bank after the distress from want of employment had ceased.

After a happy and useful ministerial life here, Mr. Gibson sent in his resignation from Blakebrook, May 23rd, 1854; but he was requested to reconsider it, a memorial having been drawn up to that effect and presented to him, signed by 141 persons. He, however declined to consider it favourably, and he preached his farewell sermon on July 30th in the same

year, on "The Duty of Walking Worthy of the Lord"—Colossians I, 10. It was printed for the Congregation by request, and published by E. T. Whitfield, 178 Strand, London, and William Grew and Son, High Street, Birmingham, 1854. It is inscribed to the New Meeting Congregation by the Author "with sentiments of gratitude and affection."

In January, 1855, Mr. Gibson commenced his ministry at Swansea, where he succeeded the Rev: G. B. Brock. But the unsuitability of Swansea to members of his family led him to resign this pulpit in December, 1857, and seek another in a less relaxing climate. This he found at Sale, in Cheshire, where he remained from September, 1858, to December, 1861. He was unwillingly parted with by his congregation, one of whom said that "his earnest, thoughtful, and Christian discourses were delightful to hear, and his pleasant cheerful conversation was greatly acknowledged by all who came in contact with him."

From Sale he went to Dudley in December, 1861, where for a quarter of a century he was actively engaged in the main work of his life, which centred in his charge as minister of the Old Meeting congregation, but also included a leading part in connection with various public interests and philanthropic causes. He was Chairman of the Weekly Board of Guest's Hospital, and regularly attended at the Dudley Dispensary. For many years he was President of the Mechanics' Institute, one of the Vice-Presidents of the Liberal Association and Chairman of St. Thomas's Ward. He had the virtual management of "Baylies'" and "Parsons'" Charities, which involved the charge of schools of 500 or 600 boys and girls, and he took an active part in the establishment of a School Board at Dudley. He left Dudley, September 29th, 1886, when he retired from the ministry altogether, having been actively engaged in it for nearly 45 years. On leaving Dudley, the *Dudley Herald* contained a notice of him in which he was described as a man of singularly dignified presence, and an able speaker, "a tower of strength to the Liberal Party in its erstwhile days of supremacy." His public ministrations were characterised by a "fervent and devotional spirit;" his voice was "full-toned and musical;" his bearing might be characterised as bright and amiable, genial, gracious and courteous. For the last ten years of his life Mr. Gibson resided at Evesham, where he enjoyed his well-earned rest, varying it occasionally by still helping his brother ministers there and at

other places. He died on Thursday, August 6th, 1896, at his residence, Essendene, Evesham, and was buried at the Evesham cemetery on the following Saturday, the Rev. Rudolf Davis B.A., conducting the service.

AUTHORITIES.—“Christian Reformer,” 1842, pp. 250-1; “Inquirer,” Aug. 15, 1896; New Meeting Minute Books; “Dudley Lecture” Minute Books; Farewell Sermon, July 30, 1854; Information and Photograph from Mr. Gibson and Mrs. Gibson.



EDWARD PARRY.

EDWARD PARRY.

CHRONOLOGICAL TABLE.

<i>At STRATFORD-ON-AVON,</i>	..	..	<i>Born, Feb. 29th, 1828.</i>
<i>„ BIRMINGHAM,</i>	..	..	<i>1833-1848</i>
<i>„ BATTLE, (Sussex)</i>	..	..	<i>April, 1848-1854.</i>
<i>„ KIDDERMINSTER,</i>	)	..	<i>Jan. 1st, 1855-1869.</i>
<i>„ BEWDLEY,</i>	)	..	<i>Jan. 1857-1867.</i>
<i>„ „ (Editor and Proprietor of the SHUTTLE)</i>			<i>Feb. 12th, 1870.</i>



EDWARD PARRY was born at Stratford-on-Avon, on the 29th February, 1828. His parents were Welsh, but not Welsh-speaking. His father, Peter Parry, was a native of Mold, Flintshire, and the father of the latter (also a Peter Parry), was brother to the Rev. Edward Parry, rector of Llangar and curate of Mold (where he kept a school), whose son, John Humffreys Parry, the Welsh Antiquary, was editor of the *Cambro-Briton* and author of the "Cambrian Plutarch." John Humffreys Parry was father of Serjeant Parry [1816-1880] whose forensic talents made him for many years one of the best known figures in the law courts. Thomas Parry [1795-1870] Bishop of Barbadoes, was the fourth son of the Rev. Edward Parry. Another cousin of the father of the subject of this sketch was Dr. Peter Parry, of Mold, Coroner of Flintshire for over fifty years.

Mr. Parry's father received a good education, but was not prosperous in life. He married Eleanor Hanmer, daughter of a small farmer at Buckley, near Hawarden, and her son writes "to her influence and affection I owe all the good I know." About the year 1833 Mr. Parry's parents took up their residence in Birmingham. When about seven or eight years of age he became a scholar at the Old Meeting (Unitarian) Sunday School, Birmingham, then famous for the excellent secular instruction it gave, and for its capital school library. He acquired a passion for indiscriminate reading and was allowed to take out four or five volumes at a time. At eleven years of age he went to work in a printing

office, where he remained till he was 18. During this time he taught himself, with some slight assistance, the elements of Latin and French, and later commenced New Testament Greek, making also some progress in Hebrew with the aid of Parkhurst's Lexicon and a manual by Dr. Wolf.

Mr. Parry says "about thirteen years of age I had strong religious impressions, and attached myself to the Wesleyan Church, and was the class-fellow of the Rev. Samuel Coley and several others who became ministers of that body. My reading then became distinctively theological, and I went through John Wesley's Sermons and his 'Notes on the New Testament,' Watson's 'Institutes of Theology,' 'Dwight's Theology,' &c., &c. About the year 1846 the writings of Emerson, Carlyle, and Maurice had modified my orthodoxy, and I came under the fascinating influence of George Dawson. About this time I became an assistant in a private school in the Crescent, Birmingham."

Connecting himself with a Mutual Improvement Society at the New Meeting (Unitarian) Schools, Birmingham, he became acquainted with Mr. Brookes, a man of rare character, Upon a recommendation from him, the Rev. George Kenrick, of Hampstead, London, brother of Rev John Kenrick, of Manchester College, York, invited Mr. Parry to supply the pulpit of the Unitarian chapel at Battle, in Sussex. He went for a month and remained over six years. This was in the year of Revolution, 1848, and as he passed through London on his way to Battle, on April 8th, he saw the military preparations that were being made in view of the Chartist Demonstration announced to take place on the 10th, on Kennington Common.

The congregation at Battle were poor and had no funds. Within a few weeks Mr. Parry opened a private day school, with the help of Mr. Benjamin Smith of Hastings, formerly M.P. for Norwich, (and son of William Smith, also M.P. for Norwich, through whose exertions the Trinity Act, relieving Unitarians, was passed in 1813) and his daughter, Barbara Leigh Smith,—afterwards Mdme. Bodichon,—to whom Education and Freedom of Thought in this country are much indebted. This school venture was successful, and to again quote, "on October 6th, 1848, in my 21st year, I married. My wife, Miss Elizabeth Richards, of Birmingham, had also been a Wesleyan, and was a member of Mr. George Dawson's church.

She had a remarkable faculty for teaching, and bravely helped me to build up a successful boarding school."

In November, 1854, Mr. Parry accepted an invitation to the Unitarian pulpit at Kidderminster, and entered on his duties there on January 1st, 1855. Two different currents of thought and feeling existed in the congregation. A large number of intelligent working men and others had been impressed by the advanced views of Joseph Barker, a powerful lecturer who had been a Methodist New Connexion minister, and afterwards returned to the creed of his youth. Another section of the congregation held strongly to the views of Priestley and Belsham. Some difficulty was found in conciliating these elements. The first innovation made by the new minister was to abolish the service on New Year's Day, —an old Nonconformist institution—and to try to establish one on Christmas Day. In the latter attempt he was not successful. His next step was to have the schools put under Government Inspection. This met with opposition at first as being inconsistent with Nonconformist principles. After that he induced the congregation to adopt a standing position when singing instead of remaining seated, and to substitute Dr. Martineau's hymn book for the somewhat jejune collection by Dr. Kippis and others. All these changes were attended with friction and did not please some old and much respected members of the congregation. Mr. Parry resigned in 1869, and was afterwards re-elected by the congregation. The Trustees contested the appointment in the Court of Chancery, where it was decided that their concurrence was necessary to a valid appointment. From that time he withdrew from the stated ministry and devoted himself to local journalism by founding the *Kidderminster Shuttle* on Feb. 12th, 1870.

"Time very soon effaced any bitterness of feeling between myself and the Trustees of the New Meeting House, and we resumed friendly personal relations. I heartily rejoice in the prosperity of the New Meeting Church, and can testify to the influence it exercises upon the moral, social, and political life of the Borough."

About six months after his appointment as minister, in 1855, Mr. Parry was appointed Master of Pearsall's Grammar School, a post which he held for about twenty years, retiring when the Trustees, at the instigation of the Charity Commissioners, decided that the new and liberal Scheme of the

Grammar School of Charles I, under the Endowed Schools Act of 1869, rendered the continuance of Pearsall's School, with its limited resources, no longer necessary or desirable. Pearsall's School was visited in 1868 by Mr. Bryce, now the Hon. James Bryce, an Assistant Commissioner, and a full and most favourable report on the state and work of the school is contained in the voluminous report of the Endowed Schools Commission.

"During my time" writes Mr. Parry, "The New Meeting Schools and Pearsall's Grammar School were rebuilt, and the Day Schools began their development from Charity Schools, where only a few were taught reading (out of the Old Testament), writing, and arithmetic, into the efficient and flourishing institutions they now are. I was one of the first Trustees of the Thomas Pargeter (of Foxcote) Charity, and acted as Honorary Secretary for about three years. In the years 1880-1882 I did regular Sunday duty at Park Lane Chapel, Cradley, and afterwards at the Presbyterian Chapel, Stourbridge; at the former place for the Rev. William Cochrane, and at the latter for the Rev. David Maginnis, who were unable to officiate in consequence of failing health. Of the friendship and kindness of both these estimable men I retain a most grateful remembrance."

In addition to his duties at Kidderminster Mr. Parry had charge of the Bewdley congregation from January, 1857, to 1867, during which time the attendance increased from eight in number to one ranging from 40 to 70,—chiefly of the humblest class.

Mr. Parry preached a sermon, January 24th, 1858, on the evils of "Popular Comic Preaching," which was printed by request of the congregation, and had a wide circulation; it was reviewed in the *Worcester Chronicle*, March 17th and 24th, 1858. His sermons on the Bicentenary of the Act of Uniformity, in 1862, were printed in the *Birmingham Daily Post*, September 4th, 11th, and 18th, 1862.

Evening Classes for young men and women were started in 1857. Mr. Parry took an active part in the movement for the Abolition of Church Rates in Kidderminster, about 1858-60, and suffered loss thereby. He also took part in organizing the Kidderminster Religious Liberty Society, in July, 1859. Up to October, 1857, the Chapel business was apparently transacted in a very irregular manner, and the arrangements

were set on a more business-like footing when it was resolved that an annual meeting should be held to present accounts, elect officers, &c. Wardens were now first elected. The first Annual Meeting, however, was not held before May 14th, 1859, and the first Vestry Committee was elected October 26th, 1862. By thus organizing, the finances of the Church were quickly and considerably improved. The collections for School Anniversary Sermons were also very large, [see list.] The question of a Liturgy was again discussed in Oct. and November 12th, 1861, but was defeated by sixteen to four; the congregation, however, joined in the service on Sunday evenings by the responsive readings of the Psalms with the minister.

Mr. Parry preached the Oldbury Lecture in 1859, and the Dudley Lecture in 1865.

In 1871 Mr. Parry was elected a member of the first School Board for Kidderminster, and was a member of five subsequent Boards; Vice-Chairman of the fourth Board, and Chairman of the fifth. In 1890 he entered the Town Council as the representative of the Park Ward; he was re-elected in 1893, became an Alderman in 1895, and Mayor of Kidderminster in 1898-9, and again in 1899-1900.

AUTHORITIES:—Information from Mr. Parry; Chapel Books; Papers, &c., mentioned in this Notice.

ABRAHAM LUNN.

CHRONOLOGICAL TABLE.

<i>At WARRENPOINT, Co. Down, Ireland, Born Feb. 12th, 1825.</i>	
" " <i>(At School with his father)</i>	
" BELFAST (<i>Royal Academical Institution</i>) ..	1842-1845.
" DUBLIN (<i>Model School, one year</i>) ..	1846-1847.
" BELFAST (<i>Theological Course, two years</i>) ..	1847-1848.
" KING'S LYNN	<i>Oct.</i> 1848-1851.
" BOSTON	1851-1854.
" DOB LANE, near Manchester } ..	1854-1858.
" BLACKLEY, " }	<i>Jan. to Dec. 31st, 1855.</i>
" CHORLEY,	<i>circa</i> 1858- <i>Sep.</i> 1864.
" LIMAVADY, Co. Derry	<i>Sep.</i> 1864- <i>Dec.</i> 1866.
" CHATHAM	1866- <i>Dec.</i> 1869.
" KIDDERMINSTER | .. ..	<i>Jan. 2nd, 1870-Dec. 1873.</i>
" BEWDLEY | .. ..	<i>Dec. 29th, 1870-Nov. 1872.</i>
<i>In FRANCE</i>	1874-1876.
" NORTH DEVON (<i>Private Estate</i>)	1876-1886.
<i>At CREWKERNE</i>	<i>July 25th, 1886-1887.</i>
" YEOVIL	1886- <i>Oct.</i> 1891.
" WEYMOUTH (<i>Retired from Ministry</i>)	1891-1892.
" LEAMINGTON	1892- <i>March,</i> 1894.
" SNITTERFIELD, Stratford-on-Avon	<i>March,</i> 1894-1897.
" CHANDLER'S FORD, Hants.	1897-



BRAHAM LUNN was born at Warrenpoint, County Down, in Ireland, on February 12th, 1825. His father was the Rev. James Lunn, who was minister at Carlingford for many years, and who also kept a Classical and Mathematical School at Warrenpoint. Abraham Lunn received his early training in his father's school, after which

he spent a year under Dr. Blain, one of the masters of the Royal Academical Institution, in Belfast. In 1842 he entered the collegiate classes of the Belfast Royal Academical Institution, where he attended for three sessions, till 1845. In 1846 he went for one year to Dublin to attend a course of training in the Model Schools there, an institution for the training of teachers. Here he received, on the recommendation of the Professors, from the Government Com-



ABRAHAM LUNN.

missioners of Education, the Certificate of Merit awarded only to competent masters. In 1847 he returned to Belfast for his Theological Course, which lasted two years. He had already received in his Arts Course the highest honours the Institution could confer. On leaving college in 1848 he received an invitation to the ministry at King's Lynn, his first charge, and commenced duty in October of the same year. His immediate predecessor here was the Rev. William Mountford, a native of Kidderminster, and an author of some note. At King's Lynn Mr. Lunn found a very happy home, and it remains like one to him still. In 1851 he left to take charge of the congregation at Boston; and on December 18th of the same year he was married to Fanny Maria Grundy, of Drayton Grange, near Hinckley, and niece of the late Rev. John Grundy, who was minister at Cross Street Chapel, Manchester, and afterwards of Paradise Street Chapel, Liverpool,—the present Hope Street Church,—of which the Rev. R. A. Armstrong is now the minister. It will be remembered, perhaps, that at the farewell banquet which was given to the Rev. John Grundy, on his leaving Manchester for Liverpool, that certain speeches were made which gave rise to the celebrated Manchester Controversy, which ended in the still more celebrated and important Lady Hewley suit. From Boston Mr. Lunn removed to Dob Lane, near Manchester, where he was minister from 1854 to 1858. Whilst here he undertook additional duties at Blackley for the whole of 1855. From Dob Lane he removed to Chorley, thence to Limavady, County Down, and thence to Chatham. From Chatham he removed to Kidderminster, where he commenced his ministry on January 2nd, 1870, which extended over four years, ending December, 1873. He also undertook the charge of Bewdley from December, 1870, to November, 1872.

During his ministry at Kidderminster the chapel was reseated and very much improved, at a cost of over £300. The old "three decker" pulpit vanished, and was replaced by the modern "single decker." It was also during Mr. Lunn's ministry that a liturgy was first used at the New Meeting, in the year 1870. In the Warden's Minute Book for March 13th, 1870, there is the following minute:—"Mr. John Christie proposed, and Mr. George Isaacs seconded, that the 'Ten services' Liturgy be the one adopted by the congregation.—Carried unanimously." The time of morning service was also altered from 11 to 10.30. The envelope

method of collecting subscriptions was now first used, and the weekly offertory was substituted for the quarterly collections, which were therefore dispensed with. It was also at this time that a month's holiday was first stipulated for and granted to the minister. It was also resolved, on October 17th, 1870, that the Chapel Committee should act with the superintendents and teachers in the conduct of the "Sabbath Schools." Whilst at Kidderminster Mr. Lunn's health broke down, and he terminated his ministry in December, 1873, when he went to France, residing there two years, during which time his health was perfectly restored. On his return to England he purchased a small estate in North Devon, where he lived for the next ten years. In 1886 he accepted an invitation to become minister of the congregation at Crewkerne, where he commenced his work July 25th. In 1887 he went to Yeovil to take charge of the congregation there; he resigned in October, 1891, since which time he has retired from the ministry, and has lived at Weymouth, Leamington, Stratford-on-Avon, and Chandler's Ford.

During a large part of his life Mr. Lunn has been closely connected with Education, with large experience in teaching Athenæum Classes, and was often called upon "to examine and furnish reports upon Public and Private Educational Institutions."

Mr. Lunn engaged himself considerably in political work, lecturing in towns and villages. Even in his college days he was considered an excellent elocutionist, his success in class being such as to invariably receive the hearty applause of the students.

The congregation presented him with a silver salver, gold pencil, and an Address, beautifully engraved and framed, signed by representatives of the Congregation, Choir, Sunday School and Elocution Class, on March 14th, 1874.

Mr. Lunn, at a Distribution of Prizes to Sunday Scholars at Kidderminster, reported in the *Shuttle* of December 23rd, 1871, told the following of himself:—"From my earliest boyhood I have ever been connected with Sunday School teaching. When I was only a learner myself I undertook to conduct a Sunday School in a house of my father, who was a minister; and to obtain scholars I went round about the village in which I lived, and told all the poor people I was ready to give my services if they would let their children come

on the Sabbath. The children came and the child taught them. The lord of the land, who was an Episopal Protestant, took the alarm, and went round the village too, and to induce the people to keep the children from my teaching gave them presents, which they took, but pleased themselves where they sent their children. So they still came to the boy teacher's school."

When Mr. Lunn left Kidderminster the following ministers were invited in the following order :—Rev. Jeffery Worthington (late of Bolton, and accepting Brixton), Rev. Douglas Walmsley, of M.N.C., (accepting Bury), Rev. W. H. Fish (Carter Lane Mission, London—remaining there), Rev. Thomas Dunkerley, M. N. C., (accepting Stamford Street, London) Rev. C. H. Wellbeloved (of Evesham—remaining there), Rev. W. H. Fish (Carter Lane, London—accepting this second invitation.)

AUTHORITIES.—Warren's Minute Book. Letters from Mr. Lunn Rev S. S. Brettell, B.A . Rev. George Knight, and Mr. W. Moody, Limavady.

WILLIAM HENRY FISH, JUN.

CHRONOLOGICAL TABLE.

<i>At MILVILLE, Mass.,</i>	..	<i>Born March 1st, 1844</i>
„ HOPEDALE, „	..	.. 1846-1856.
„ CORTLAND, N. Y. (<i>Academy</i>)	..	.. 1856-1861.
„ CAMBRIDGE, Mass., (<i>Harvard College, B.A.</i>)	..	1861-1865.
„ BRATTLEBOROUGH, Vermont, (<i>Teacher</i>)	..	1865-1866.
„ CAMBRIDGE, Mass., (<i>Harvard, Theology</i>)	..	1866-1869.
„ BERLIN (<i>University, six months</i>)	..	1869-1870.
„ ROME, ATHENS, CONSTANTINOPLE, PARIS LONDON, Etc., (<i>travelling for six months</i>)	..	1869-1870.
„ NORTHAMPTON, Mass., (<i>Minister</i>)	.. April 1871-July, 1873.	
„ LONDON (<i>Carter Lane Mission</i>)	.. Oct., 1873-Dec., 1874.	
„ KIDDERMINSTER (<i>Minister</i>)	.. Dec., 1874-April, 1876.	
„ BERLIN (<i>Germany</i>), NORWELL (<i>Mass.</i>)	..	1876-1877.
„ TROY, N.Y.	..	April, 1877-May, 1885.
„ KIDDERMINSTER, (<i>Locum Tenens</i>)	Sep., 1885-March, 1886.	
„ LEBANON and HANOVER, (<i>N Hampshire</i>),	Sep., 1886-Dec., 1888.	
„ DEDHAM (<i>First Church</i>)	.. April, 1889-Nov. 1897.	
„ COLORADO SPRINGS, Colorado	..	Nov., 1897.



WILLIAM HENRY FISH, Junr., was born at Milville, Massachusetts, U. S. A., on March 1st, 1844. Here he remained until 1846, when his home was removed to Hopedale, Mass., and remained there ten years. In 1856 he went to study at an academy at Cortland, New York, and was there until 1861, in which year he entered Harvard College, Cambridge, Mass., and took his B.A. degree there in 1865. After completing his Arts course there, he undertook the duties of a teacher in a boys' boarding school for twelve months, at Brattleborough, Vermont. After this he returned to Harvard University for his Theological course, which lasted three years. After its completion he attended lectures for six months in the University of Berlin, and spent the remainder of the year in travelling from place to place, taking in on his route Rome, Athens, Constantinople, Paris, London, and other places of interest and note. On his return to America he became minister of the Unitarian Church at Northampton, Mass., in April, 1871, which charge he held till July, 1873. He then came over to England, and for



WILLIAM HENRY FISH.

fifteen months was in charge of Carter Lane Mission, London. This he was induced to leave by the pressing invitation of the friends at Kidderminster, of whose Church he was minister from December, 1874, to April 1st, 1876. While here Mr. and Mrs. Fish were very much beloved, and highly esteemed for their genial and amiable character and noble life. During Mr. Fish's ministry here he reorganized much of the congregational life and work, and the following strong and important Committees were formed:—

1. *Visiting Committee*, to consist of seven ladies and five gentlemen, to visit the members of the congregation and make themselves acquainted with strangers coming to the Chapel.
2. *Committee on Social Life*, consisting of six ladies and seven gentlemen, to arrange for Social Gatherings.
3. *Committee on Music*, consisting of six ladies and six gentlemen, to be responsible for the proper conduct of the musical portion of the services, and to assist in providing music for entertainments and social gatherings.
4. *Financial Committee*, consisting of five ladies and five gentlemen, to raise money for charitable and other purposes apart from Chapel funds; the money so raised to be under their control and disbursed according to their best judgment.
5. *Sunday School Committee*, consisting of Sunday School Teachers, to govern and conduct the Sunday Schools.
6. *Day School Committee*, consisting of seven ladies and seven gentlemen to manage the Day School.

Mr. Fish also revived the Scholars' Quarterly Services, which indeed had been originated by Mrs. William Talbot, in conjunction with Mr. Davies, the Master of Pearsall's Grammar School, but which had been dead for so many years that it was thought Mr. Fish was their originator. They have, however, not died out again since his time, but are still continued up to the present time. "The congregation and schools were in a very flourishing state, especially during the period of my second visit [*i.e.*, as *locum tenens* to Mr. Walters]. The Chapel was generally fairly well filled, and there were between 400 and 500 scholars in the Sunday Schools." With regard to the state of feeling in the town towards the Church Mr. Fish says: "I cannot say much from direct knowledge of the feeling in the town towards Unitarians, as I seldom came in contact with members of other denominations, but I somehow received a strong impression of the exclusiveness of the 'Church of England,'

especially. I should certainly not have been invited, as minister of the New Meeting, to take part in a funeral service in an Episcopal church, or deliver an address in a Roman Catholic church, as I have been lately* in Dedham; nor would it have been possible to get all the Protestant churches of the town, including the Unitarians, to unite in holding a meeting for some public or charitable object, as they sometimes do here."

In April, 1876, Mr. Fish left Kidderminster, and, after staying a little time in Berlin (Germany), returned to America, where he became the minister of the Unitarian Church at Troy, N.Y., in April, 1877, and continued so until May, 1885. At this time he paid another visit to England, and whilst here, kindly undertook the duty of *locum tenens* for the Rev. W. Carey Walters, who was compelled through ill-health to suspend his work for a time, from September, 1885, to March, 1886. He once more returned to America, and was appointed "minister of the church in Lebanon, New Hampshire, and also of the new congregation for liberal students of Dartmouth College at Hanover, New Hampshire," from September, 1886, to December, 1888. In April, 1889, he became minister of the First Church in Dedham, which is "a suburb of Boston, and practically a part of the city. The church is one of the oldest in New England, having been founded in 1638, and it is perhaps of some interest that it has had only eleven ministers, including myself (*i.e.* Mr. Fish) in 258 years. It became distinctly Unitarian in 1818, as it was in that year that in the election of a new minister of liberal tendencies by the majority, the orthodox minority seceded, and built another church—the 'First Congregational'—on the other side of the street. This division gave rise to a law-suit, 'The Dedham Case,' of historic importance, for it settled a long-standing dispute, and confirmed the liberal majorities which had gradually gained control in many of our older churches, owing to the absence of trust deeds and rigid creeds, in their right to the church property."

At this church Mr. Fish continued up to November, 1897, when he removed to Colorado Springs, for the benefit of Mrs. Fish's health, and he is now the minister of All Souls (Unitarian) Church, in that place.

*Mr. Fish's Letter is dated Feb. 27th, 1897.

AUTHORITIES.—Chapel Books; Letters from Mr. Fish, dated Feb. 27th, 1897, and March 21st, 1899.



WILLIAM EDWARD MELLONE.

WILLIAM EDWARD MELLONE.

CHRONOLOGICAL TABLE.

<i>At HEADINGTON, Oxford</i>	..	..	<i>Born Nov. 15th, 1835.</i>
<i>„ THAME, Oxon, Old Grammar School, and Cowley School, Oxford</i>			<i>1845-1853.</i>
<i>„ OXFORD (Balliol College) one year</i>	..	..	<i>1855-1856.</i>
<i>„ LONDON (King's College)</i>	..	..	<i>1857-1861.</i>
<i>„ READING (Free Church)</i>	..	..	<i>1862-1865.</i>
<i>„ CRESTON, Near CHICAGO</i>	..	..	<i>1865-1867.</i>
<i>„ TOLEDO, Ohio</i>	..	..	<i>1868-1869.</i>
<i>„ PORTSMOUTH, England</i>	..	..	<i>1871-1873.</i>
<i>„ LIVERPOOL (Hamilton Road Church)</i>	..	..	<i>1874-1876.</i>
<i>„ KIDDERMINSTER</i>	..	..	<i>Oct. 1876-Jan. 1880.</i>
<i>„ MELBOURNE, Australia</i>	..	<i>Feb. 27th, 1880</i>	<i>- Feb., 1881.</i>
<i>„ DEVONPORT, England</i>	..	..	<i>1881-1884.</i>
<i>„ BESSELS GREEN, Sevenoaks</i>	..	..	<i>1885-1893.</i>
<i>„ TUNBRIDGE WELLS</i>	..	<i>Aug. 1893</i>	<i>- Sep. 1895.</i>
<i>„ WARRENPOINT, Ireland</i>	..	..	<i>Sep. 1896 —</i>



WILLIAM EDWARD MELLONE was born at the village of Headington, about two-and-a-half miles from Oxford, on November 15th, 1835. He was educated at the Old Grammar School at Thame, and later at Cowley School, Oxford, between the years 1845 and 1853. In 1855 he entered Balliol College, Oxford, and was there one year or session. In 1857 he entered King's College, London, where he studied until 1861, with the object of "taking orders" in the Church of England. It was here that he came under such diverse influences as those of Dr. Jelf and Frederick Denison Maurice. Mr. Mellone did not, however, "take orders" in the English Church, but withdrew from her connection on theological grounds, and by the advice of the then Bishop of London, Dr. Tait, who heard from Mr. Mellone a statement of his views. After leaving King's College, he was minister for about three years to a kind of Free Church, near Reading, now extinct, formed of seceders from the Church of England. It sprang into being on account of a fit of "No Popery" through the fright and dissent of some members within the Church. Mr. Mellone now emigrated to America, where he became minister of the Congregationalist Church at Creston, near Chicago. He was there for about two years, gradually

more heterodox until he joined the Unitarian denomination; his first Unitarian pulpit being at Toledo, Ohio, at which place he was minister in 1868-9. In 1871 he came to England, and became minister of the Unitarian Church in High Street, Portsmouth, where he remained about three years. Thence he removed in Jan. 1874, to Hamilton Road Church, Liverpool, remaining there another three years. In October, 1876, he commenced his ministry at Kidderminster, after receiving a very cordial and unanimous invitation.

During Mr. Mellone's ministry of three years and four months here, the first great alterations in the Church fabric took place. The new Chancel was built at this time, and the Vestry was rebuilt and considerably enlarged, at a total cost of £966 19s. 1d. In addition to this a new organ was put in, and above £700 were paid towards the cost of these alterations before Mr. Mellone left; the whole being paid by about June, 1881.

The Library was remodelled by Mr. Mellone with the aid of the late Mr. George Hopkins and Mr. Arthur New. At this time it was removed from the old Vestry to Pearsall's Room, which when the Grammar School previously held there came to an end, was allowed to be used by the Pearsall Trustees and Charity Commissioners for congregational purposes. It was a congregational rather than a school library. Many new books were at this time purchased, and at first an arrangement was made for a supply of books on loan from Messrs. W. H. Smith and Sons. The constitution of the Library was now altered in such a way as to make it include more general literature. Mr. Arthur New was the first Librarian after the remodelling.

The first Confirmation Service was held here in 1877. A service of this description* was not of frequent occurrence at that time in our Churches in England. Mr. Mellone was still fond of the forms of the old Church he had forsaken, and, as he puts it, "I have never been a Dissenter at heart, but only at head." At this Confirmation Service there were 32 candidates. The Rev. Wm. Gaskell, M.A., of Manchester, preached, afterwards giving the address to the young people.

A "Bible Woman," or District Visitor, was also appointed to call on the poor in the thickly populated parts of the town.

There were various clubs and societies in connection with the Church which were doing "fairly well," meeting in the

John James Tayler, (died 1869), had long advocated, and several times conducted, such services. One of the earliest was at Nottingham in the Rev. Peter Clayden's time.

Pearsall's Room for mutual improvement and recreation on two evenings each week. The week evening Classes were only "moderately successful." There seemed to be a greater demand for amusement than instruction "as is the case everywhere, I am sorry to say," is Mr. Mellone's comment. The Sunday Schools were flourishing, and Mr. Mellone's Young Men's Class was well attended, there being about twenty young men in regular attendance. Two of these, G. A. Payne and H. E. Haycock, subsequently entered the ministry.

The average attendance at the Morning Services during Mr. Mellone's three years' ministry was about 100 adults, and rather more in the evening. At the latter services, when the usual lectures on topics of the day, or interesting questions in Theology, were given, the chapel was generally well filled.

Mr. Mellone left Kidderminster in January, 1880, to the general regret of the congregation, on account of a throat trouble, and went to "supply" for one year the pulpit of the Unitarian Church in Melbourne, Australia. His services there were well appreciated, and he received a cordial and unanimous invitation to remain as the settled minister, which, owing to family affairs, he was unable to accept. He returned to England in February, 1881, and settled at Devonport, where his ministry continued three years. At the end of that time he carried on the Unitarian Mission at Torquay, for about six months, where the work resulted in a permanent congregation.

In 1885 Mr. Mellone received an invitation to Bessels Green, near Sevenoaks, where the congregation was almost extinct, but a considerable degree of success was attained, and a very useful mission to working men was begun in the neighbouring town, and for some time produced happy results. He was minister at Bessels Green for rather over eight years, and left it to take up Church Extension work at Tunbridge Wells, where a permanent congregation was gathered together. He was there two years, and then removed to Warrenpoint, in Ireland, where he has been minister since 1896.

Mr. Mellone married, in 1868, Elizabeth Amelia, daughter of Rev. Samuel Meeds Bell. The Rev. S. H. Mellone, M.A., D.Sc. (b. May, 1869), son of Mr. Mellone, is minister at Holywood, Co. Down.

AUTHORITIES.—Chapel Books; Letters from Mr. Mellone; Letter from Mr. S. L. Green, South Croydon; Letter from Mr. A. J. Peppercorn, Knockholt Sevenoaks.

WILLIAM CAREY WALTERS.

CHRONOLOGICAL TABLE.

<i>At HALIFAX</i>	..	..	<i>Born, Dec.</i>	1853-1860.
„ <i>NEWCASTLE-ON-TYNE</i>	..	..	..	1860-1871.
„ <i>RAWDON COLLEGE, LEEDS</i>	..	..	..	1871-1873.
„ <i>REGENT'S PARK COLLEGE, LONDON</i>	..	..	..	1873-1874.
„ <i>WHITCHURCH (Baptist Church)</i>	..	..	<i>Nov. 1874-Nov.</i>	1876.
„ „ <i>(Free Christian Church)</i>	..	..	<i>Jan. 1877-Jan.</i>	1880.
„ <i>KIDDERMINSTER</i>	..	..	<i>April 1880-Sept.</i>	1887.
„ <i>ESSEX CHURCH, LONDON</i>	..	..	<i>Sept. 1887-July</i>	1891.
„ <i>JERSEY (Retired)</i>	..	..	..	1891-1894.
„ <i>MANCHESTER</i>	..	..	..	1894.



WILLIAM CAREY WALTERS was born at Halifax on December 8th, 1853. His father, the Rev. William Walters, was the minister of Trinity Road Baptist Chapel in that town, and his mother was Harriet, the daughter of Mr. G. P. Lyon, of Liverpool. In 1860 his father removed to Newcastle-upon-Tyne, having accepted the pastorate of Bewick Street Church, and in that town Mr. Walters's education commenced. He was sent first to a preparatory school kept by Miss Simpson, and afterwards to the Percy Street Academy, the school over which for many years the Rev. Dr. Bruce, the historian of the Roman Wall, had presided, but at the head of which was now the Rev. Gilbert Robertson, M.A. In 1869, Mr. Walters spent a year at Rawdon Baptist College as a lay student, and after passing a short time in the office of Messrs. Allan & Davies, Solicitors, was accepted as a theological student of that college in 1871. In 1873 he was transferred to Regent's Park College, London, where he would have finished his course but for an unfortunate interruption of his studies by a Theological Inquiry which was instituted by the College authorities, and which resulted in six of the students leaving the college. The subjects of inquiry were (1) The Trinity, (2) The Atonement, (3) The Authority of Scripture, (4) Conversion, (5) Everlasting Punishment. Among the students whose confession of faith was adjudged unsatisfactory, and who either resigned voluntarily



WILLIAM CAREY WALTERS.

or were compelled so to do, was Mr. Walters, and with him the late Rev. J. T. Marriott, the Rev. A. W. Timmis (now of Stourbridge), Mr. Herbert Rix, Secretary of the Royal Society, and others.

An invitation from the Baptist Churches of Whitchurch and Ightfield, Shropshire, to become their pastor, was received towards the close of 1874, and in March, 1875, Mr. Walters was ordained to the ministry of these churches. The Rev. T. Vincent Tymms delivered the charge to the congregation, and the Rev. William Walters the charge to his son. Among those who took part were the Revs. T. B. Broadrick, of Nantwich, and E. Myers, of Shrewsbury. Every month of Mr. Walter's ministry here widened the gulf between himself and the more orthodox members of his Church. At last an exchange of pulpits with the Unitarian minister of Nantwich brought matters to a crisis. Mr. Walters resigned, and in January, 1877, services were begun by a portion of the congregation, added to by other townspeople, in the Assembly Room of the Town Hall. The movement seemed to meet a want, and in September an iron church, dedicated "to the worship of God free from subscription to human creeds," was opened by the Rev. J. Baldwin Brown, B.A., of London. Among the trustees were Baptists, Congregationalists, and Unitarians, and this open platform was consistently maintained during the whole of Mr. Walters's ministry. A congregation of 150 people, and a Sunday School of 120 children was gathered; the Church was freed from debt, a school-room was built, and three happy years of ministry—not however wanting in conflict and anxiety,—were spent.

In 1880 a unanimous invitation from the New Meeting Congregation, Kidderminster, was received and accepted, and Mr. Walters commenced his ministry on the third Sunday in April of that year. Here his ministry was attended with most marked success. The congregation and its institutions were quickened and increased considerably, necessitating an enlargement of schools and chapel, accounts of which are given in another chapter. When he came, there were "about 90 subscribing members," which were "doubled at least before 1887." "The congregations were about 120 in the morning and 100 at night. These grew to an average of 280 and 390 respectively. The Sunday Schools increased from 250 teachers and scholars to 450." The chief

events during his ministry, in addition to the above-mentioned enlargement of Chapel and Schools, were the Centenary Celebrations of the New Meeting congregation, and the two series of services held in the Town Hall, (see chapter on the Church Services.) The darkest time was that of the epidemic of Typhoid Fever, when there were nearly 2000 cases in the town, 100 belonging to the New Meeting House, resulting in 13 deaths. Mr. Walters worked hard, with other members of the congregation,—notably Miss Martin, now wife of the Rev. Edward Parry, Ilminster,—for the alleviation of the suffering patients.

Good feeling prevailed generally between Mr. Walters and other ministers in the town,—notably the Wesleyan minister, the Rev. R. Killip, who preached and administered the Communion Service at the New Meeting Guild Festival, and Mr. Walters preached for him. The Primitive Methodist minister also preached for Mr. Walters, who in turn spoke at their meetings. The local Sunday School Union would at one time have admitted the New Meeting School, but, it believed, was prevented from head-quarters.

"The intellectual life of the town," says Mr. Walters in 1899, "has vastly improved since my time. I remember there was not a single science class, or anything of the kind."

While at Kidderminster Mr. Walters was exceedingly happy, the kindness of the people was very great, and they worked splendidly with him. Mr. Walters resigned in Jan., 1886, while in Liverpool, conducting a series of services in connection with the District Missionary Association, in the Rotunda Theatre. His medical advisers had ordered a sea voyage for the sake of his throat, and by the kindness of friends Mr. Walters was able to take a three months holiday, which he spent in a voyage to Brazil. The Rev. Stopford Wentworth Brooke was invited, but could not come. Being pressed to return to Kidderminster, Mr. Walters re-accepted the post in July, 1886, and resumed his ministry on October 2nd, 1886. He resigned the pulpit a second time, February, 1887, and preached his farewell sermons on September 25th, 1887.

In the Spring of 1887 Mr. Walters received an invitation from the Trustees of Essex Street Chapel to undertake the ministry of the new church built by them in Kensington,

London. This invitation was accepted. During the Spring and Summer he preached alternately in London and Kidderminster, and in October settled permanently in London. The ministry at Kensington was arduous and full of responsibility. A good congregation was gathered, and a vigorous church life resulted. In addition Mr. Walters was for a part of the time the Secretary of the London Domestic Mission. In 1891 he resigned the pastorate of Essex Church, and went to reside in Jersey, where for three years he enjoyed a period of rest, preaching occasionally in Churches of various denominations, and actively interesting himself in the Jersey Athletic Club, the principal young men's institution in the Island, and of which he was elected the Vice President. In 1894, at the request of his friend the Rev. H. Herbert Snell, he removed to Manchester, where he connected himself with the religious and philanthropic work of Richmond Congregational Church, Salford. In this work he is still engaged, conducting a large class in connection with Richmond Sunday School, assisting in the superintendence of the Adelphi Lads' Club and Ragged School, and acting on the Committee of the Provident Dispensary and other Institutions. As a preacher and lecturer Mr. Walters occasionally officiates in the pulpits and on the platforms of various Christian Churches; but for the most part concentrates his work on the Institutions mentioned. His father died in 1884, but his mother, now in her 80th year, resides with her son at Higher Broughton, Manchester.

Mr. Walters, while at Whitchurch, published "The Bible Society and Christian Union," "What are Free Christians?" "Religious Revivals," "The Saviour of all Men." After the Liverpool Mission a number of his addresses were published in pamphlet form. A number of papers from his pen, including "The Gospel in Tennyson," "Studies in 'In Memoriam'" and others, appeared in the "Sunday School Helper."

AUTHORITIES:—Chapel Books, *New Meeting Record*, and information from Mr. Walters.

JAMES HALL.

CHRONOLOGICAL TABLE.

<i>At BELFAST</i>	..	..	<i>Born October 18th, 1855.</i>
..	<i>Springfield National School</i>	..	.. 1862.
..	<i>Messrs. Darbshire Brothers</i>	..	1870-1875.
..	<i>Sir James H. Haslett, M.P.</i>	..	1875-1880.
.., MANCHESTER (H.M.B.)	..	September, 1880-June 1883.	
.., GLENARM, Co. Antrim	..	July, 1883-June, 1888.	
.., KIDDERMINSTER	..	June 3rd, 1888-May 18th, 1890.	
.., CRUMLIN, Co. Antrim	..	..	May, 1890.



AMES HALL was born in Belfast, October 18th, 1855, of Unitarian parents. His father, Mr. Samuel Hall, was born at Balmoral, in the neighbourhood of Belfast, and was a member of the congregation at Dunmurry during the ministry of the famous Dr. Montgomery, by whom he was baptized. His mother, Isabella

Johnson, of Scottish Presbyterian parentage, was born in the same district, and brought up under the ministry of the well-known Rev. Joseph McKenzie, of Malone; the house of worship being known as McKenzie's Meeting, a fact which points to the long and honoured pastorate of days gone by. When they removed to Belfast they became members of the First Presbyterian (Unitarian) Church in that city, under the joint pastorate of the Rev. William Bruce, A.B., and the Rev. John Scott Porter; and it was here that their son James received his earliest public impressions of religion. This Church has always been noted for its scholarly pastors and chaste musical services.

Mr. Hall was educated for business, and received his training at the Springfield National School, then under the headmastership of Mr. McMillen, now one of Her Majesty's Inspectors of Schools. To him Mr. Hall owes much, and especially the awakening of his love for Nature. In 1872 he gained Queen's prize in Geology in the Science and Art Examinations. He frequently took his classes on Summer afternoons for country rambles in search of botanical and geological specimens, pointing out and explaining the objects of interest.



JAMES HALL.



E. D. PRIESTLEY EVANS.

When about fourteen or fifteen years of age, Mr. Hall entered the firm of Darbshire Brothers, Linen Merchants, at Belfast, as an apprentice, and at the end of five years was given a responsible position in the warehouse. This, however, he only held for about six months. He had already acquired a knowledge of Pitman's Shorthand, and was now offered a situation as amanuensis to Sir James H. Haslett, M.P., a member of the firm of J. and J. Haslett, Druggists, Belfast, an Alderman in the City Council, Chairman of its Finance Committee, being a man of remarkable skill in figures, and a perfect master of mental arithmetic. This post Mr. Hall accepted, and was engaged in the private office of Sir James for five years, until, influenced by the zeal of Rev. Joseph Pollard, and aided in preparation by Rev. Alex. Gordon, M.A., he proceeded to the entrance examination of the Unitarian Home Missionary College, Manchester, in June, 1880. He entered the College in September of that year, and after a three years' course (the Arts portion of which was taken at Owen's College, Manchester), he received an invitation to become minister of the First Presbyterian Church, Glenarm, Co. Antrim. This charge he held for nearly five years—July, 1883, till June, 1888, when he removed to Kidderminster, where he remained until May, 1890.

While at Kidderminster he started Fretwork, Shorthand, and other Classes which are still productive of good results to-day, one Shorthand scholar, Mr. Frederick Perrins, having achieved great success, and recently been appointed teacher in Pitman's Metropolitan School of Shorthand.

During Mr. Hall's first year of ministry a debt of £290 remaining upon the Chapel was cleared off.

From Kidderminster Mr. Hall removed to Crumlin, Co. Antrim, and commenced his ministerial duties there on May 26th, 1890, and there his labours have continued up to the present.

Mr. Hall remembers with pleasure the zeal of the New Meeting members, and the number of its institutions. He found no disposition on the part of ministers of other denominations to fraternise, but the people were always friendly and tolerant.

Mr. Hall was succeeded by the compiler of this history, who began his ministry September 28, 1890.

AUTHORITIES: - New Meeting Minute Books. Information from the Rev. James Hall. *New Meeting Record.*

MEMBERS OF THE CHURCH.

I.—THE FOUNDERS.



T his distance of time very little is known about the founders of the New Meeting. Some little may be learnt from the list of the Chapel Trustees, where the occupation of each one is given. Outside that it has been difficult to secure much information. Respecting the chief amongst the founders,—Nicholas Pearsall,—a special notice of his life, which also is all too meagre, is given in another chapter. In the early days of this Church its members were undoubtedly the élite of the town and neighbourhood. “The chief people were Unitarians” says the venerable Miss Sabin, (daughter of the second of the school mistresses—1816), “and their carriages on a Sunday reached up to where the Baptist Church now stands; and they were real gentlepeople, they put on no airs, and had no need to do so.” The following few notes are very slight, but they are about all the compiler has been able to glean, and they may be of some interest to present day readers.

DANIEL BEST, was a miller in Kidderminster. He was the father of William Butler Best, woolstapler and churchman, who lived where the Masonic Club is now situated, and afterwards bought Blakebrook from the Jefferys family. William Butler Best was the father of John Best, who became a barrister, practising in London, and who represented Kidderminster in Parliament, as a Conservative, from 1849 to 1852. Daniel Best was one of the first Trustees and one of the very first pew-holders of the New Meeting, as well as a Communicant.

HESTER BRADSHAW is mentioned in the Church Book as one of the first Subscribers, and also as signing the invitation to the Rev. Samuel Fawcett and that to the Rev. Robert Gentleman. Mrs. Bradshaw was the widow of the Rev. Matthew Bradshaw, the third minister of the Old Meeting. She was buried on January 29th, 1785, in the St. Mary’s Churchyard, Kidderminster. The entry of her burial runs thus: “Buried, Jan. 29th, 1785, Mrs. Esther Bradshaw, Widow.” The title “Mrs.” is significant, as the rule of the Register is to give the bare name only. As is well known

from Mr. Hunsworth's "Memorials of the Old Meeting House," Mrs. Bradshaw was the daughter of the Rev. John Spilsbury, the second minister of the Old Meeting. Her name also occurs in the Communicants' Book along with a Miss Hester Bradshaw, who was probably her daughter, for in the Baptismal Register there are these entries: "Jan. 24th, 1728-9, Matthew, the son of Matthew Bradshaw and Hester his wife." "Dec. 24th, 1733, Hester, the daughter of Matthew Bradshaw and Hester his wife."

JOSEPH BROOME, mentioned in the Church Book as a large subscriber, and whose name occurs in the Communicants' Book, was a pew-holder. JOHN BROOM, also a member of the New Meeting, built Broomfield, (the present St. Mary's Vicarage), and had all the stone brought for it from Bath. They were both carpet manufacturers, and John Broom was also a spinner. His works were situated where those of Messrs. Humphries & Sons now stand. He made and lost three large fortunes in trying to develop the Carpet trade. In one of his periods of adversity he lived in the small house in Lea Castle Park; he was a great friend of the then owner, Mr. Brown. John Broom afterwards started a spinning mill (now scythe mills), at Drayton. He died in London. His grandson, Sir Napier Broom, was Governor of Western Australia within recent years.

GEORGE CARPENTER, mentioned in the Church Book as a subscriber, and as signing the invitation to Rev. Samuel Fawcett. He was the father of Dr. Lant Carpenter; was a carpet manufacturer in the town; met with reverses in trade and removed from Kidderminster, leaving his son Lant, aged about five years, in charge of Nicholas Pearsall, who was Mrs. Carpenter's guardian. George Carpenter and his wife are also mentioned in Communicants' Book.

The FAWCETTS are mentioned in the Church Book as signing invitations to ministers. Mrs. Fawcett was pew-holder as well, but is mentioned in Communicants' Book as joining after the separation. HANNAH FAWCETT was the widow of the Rev. Benjamin Fawcett, fourth minister of the Old Meeting. She was his second wife. She was a Miss Short, and evidently the Shorts were great friends of the Fawcetts, inasmuch as they named one of their daughters, during the lifetime of the first wife, Ann Short. The entry of her burial in the St. Mary's Parish Register is "Buried, June 13th, 1786, Mrs. Hannah Fawcett, Widow."

SARAH FAWCETT was daughter of Rev. Benjamin Fawcett by his first wife Sarah. She was baptized at Taunton, Aug. 12th, 1744, and buried at Kidderminster, Nov. 2nd, 1787.

MARY KNIGHT FAWCETT was daughter of Rev. Benjamin Fawcett, by his first wife. Baptized Dec. 4th, 1748.

ANN SHORT FAWCETT was daughter of Rev. B. Fawcett and Sarah his wife. Baptized Nov. 22nd, 1755.

SERJEANT HORNBLOWER is mentioned in Church Book as a large subscriber, and signed invitation to Mr. Fawcett. Neither he nor WILLIAM HORNBLOWER is mentioned among the pew-holders, but he and his wife are mentioned in the Communicants' Book. They were, however, connected with the New Meeting until the family removed to Birmingham. The last of the family was Francis Hornblower, a Surveyor in Birmingham. In Kidderminster they were mercers, *i.e.*, drapers.

MATTHEW JEFFERYS, son of John (d. Sep. 12th, 1785) and Hannah Jefferys, was baptized Feb. 22nd, 1740. He was a miller, became wealthy, and bought the Caldwall estate, which extended from Chapel Street, Park Butts, up to the Workhouse, across along Sutton Common to the Stourport Road, down past Brinton Park and the Cemetery to Caldwall Castle. One of the Jefferys made the pools that used to be in the New Cemetery, and built the picturesque thatched cottage still standing there. Matthew Jefferys also owned the Mitton estate (present town sewage farm), also an estate in Bromsgrove and one in Stoke Prior. He paid £2500 to Government in 1799, to release all his property from Land Tax. He was one of the first Trustees of the New Meeting. He was buried on January 16th, 1814, aged 74 years. He built Blakebrook (the residence of Mr. John Humphries.)

JOHN JEFFERYS, son of Matthew, was called Colonel Jefferys. He was never engaged in any profession or trade, and left Kidderminster for London about 1832 or 1833. He is buried in Kensall Green Cemetery.

JOHN JEFFERYS, son of the above John Jefferys, was a barrister, who sold his family estates in 1834, and died a comparatively poor man.

JAMES JOHNSTONE, M.D., mentioned in the Church Book as a large subscriber and as signing invitation to Mr. Fawcett, was born at Anandale, April 14th, 1730. Received M.D. degree of Edinburgh University in 1750. In 1751 he settled

and practised at Kidderminster, where he soon gained a great reputation in his profession. He published "An Historical Dissertation concerning the Malignant Epidemic Fever of 1756," from which it seems he was the first to generate hydro-chloric acid gas, as a means of destroying contagion, by pouring sulphuric acid on common salt. In the 54th vol. of Philosophical Transactions he published a paper on the uses of the Ganglia of the Nerves. He attended George, the "good" Lord Lyttleton, in his last illness, "and was not only his physician but his confessor." He also wrote treatises on "Angina," "Scarlet Fever," "The Slave Trade," "Hydrophobia," etc., for which he was voted the honorary medal of the Medical Society. He sent much information about Kidderminster to Dr. Nash for his "History of Worcestershire." He died at Worcester, April 28th, 1802, in the 73rd year of his age. A monument to him was erected in Worcester Cathedral, but he was buried in Kidderminster churchyard. [Taken from Burton's History of Kidderminster, which see for accounts of Johnstone's famous sons, James, Edward, and John]. He married Hannah, daughter of Henry Crane, of Kidderminster.

JOHN OAKLEY is mentioned in the Church Book as signing invitation to Mr. Gentleman. It was in his house that the New Meeting Day Schools found a habitation until the proper building was ready. He was buried Feb. 13th, 1788.

SARAH SPILSBURY and MARY SPILSBURY, mentioned in Church Book as signing invitation to Mr. Fawcett. It is not yet proved who these ladies were, as the Parish Registers give a very incomplete record of the births and deaths in the Spilsbury family. There are only about four entries recorded, and we are told in the Church Book that John Spilsbury had a "numerous family." Mary is perhaps the daughter of the Rev. John Spilsbury, second minister of the Old Meeting, as we have already seen that another of his daughters, Mrs. Hester Bradshaw, widow of Rev. Matthew Bradshaw, was among the seceders. Mrs. Spilsbury is mentioned in the New Meeting Communicants' Book, and Mary is called therein Miss Mary Spilsbury. There is an entry of Baptism *re* Mary Spilsbury, in the Parish Register, thus:—"Borne Jan. 23rd, 1697, (old style), 1698 (present reckoning) Mary, daughter of John Spilsbury and Mary his wife" There is no entry respecting Sarah Spilsbury. They must have reached a good old age when they encouraged the seceders.

Mary being aged 84 years when she signed the invitation to Rev. Samuel Fawcett. The dates of their deaths have not been discovered.

MARY TAYLER was probably sister of Rev. Thos. Tayler, of Carter Lane, London.

RICHARD WATSON is mentioned in the Church Book as a large subscriber and as signing invitations to ministers; he was one of the first Chapel Trustees. He had seven children: Henry, John, Richard, Mary (Silver), Rebecca (Broome), Sarah, and Joanna.

RICHARD WATSON, Junr., (died Sep. 26th, 1832, aged 47), married twice, (i) Caroline Davy, (died March 1st, 1821, aged 33) and (ii) Martha Davy, of Leeds. By his first wife he had six children: William (born 1811, died 1888) a barrister, Harriet, Susan, John, of Waresley (born 1816, died 1893), Richard (born 1818, still living, at Shrewsbury), and Caroline (born 1820, still living). Richard Watson, junr., (the second of this name), was a carpet manufacturer, and by his second wife had four children: Mary, (born 1824, died 1889), Horace, (born 1827, died 1881), Albert (born 1828), Helen (born 1831, died 1898). He lived in Orchard Street, left Kidderminster, and died at Hill House, Astley. He and his father were buried in St. Mary's churchyard, Kidderminster.

RICHARD WATSON, of Shrewsbury, (the third of this name,) married Louisa Talbot, daughter of George Talbot of Honeybrook, by whom he had nine children: Richard Talbot (Kidderminster). Caroline, Louisa Harriet, Mary Emily, George Talbot (U.S.A.), John Harold (Kidderminster), Walter Herbert, Alfred Talbot (U. S. A.) Edgar Henry (Taunton). The three daughters are living in Evesham, and like their father, are true to the faith of their ancestors. In Dr. Priestley's Life, (Rutt. vol. I, part 2, p. 177), there is the following in a letter from the Dr. to Mr. Russell, of Birmingham—"desire Thompson to make the same presents as of the sermons, not forgetting two to Mr. Watson and Mr. J. Basome at Kidderminster, and to Mr. Keir." Dr. Priestley and one of the Watsons married sisters—Misses Wilkinson.

ABRAHAM WILKINSON, "Doctor of Physick," was one of the first Trustees. The Parish Register has the following entry: "Nov. 27th, 1786, Samuel, son of Mr. John Wilkinson, M.D." Abraham Wilkinson is mentioned in Communicant's Book.

EDWARD WRIGHT is mentioned in Church Book as signing invitation to Mr. Gentleman. He was the first schoolmaster of New Meeting Day or Charity Schools, and grandfather of the late Mr. Edward Broadfield, Postmaster. Edward Wright's name appears frequently in the first Treasurer's Book, the first time Nov. 1st, 1797, as a collector of the quarterly pew rents; and in 1811 and 1812 he is called Clerk Wright. Buried April 12th, 1812. He and his wife Amy are mentioned in Communicants' Book.

LATER MEMBERS.

There are apparently no representatives of the actual Founders of the New Meeting in the male line in the Congregation to-day. The only possibilities of such existing now would have been a Watson or a Broome. But the bearers of these names now belong to other communions. Yet, although there are to-day no direct descendants of the founders in the congregation, there are families still represented who can trace a very early connection with it.

The earliest is the HOPKINS Family, who, if they were not connected with the New Meeting at its inception were so very soon after, for in the Register of Baptisms there is this entry: "1784, July 27th, William, son of William and Rhoda Hopkins, born June 28th." The New Meeting was opened in Oct. 1782, so that the connection of the Hopkins name with this congregation dates back to within two years of its foundation.

The family originally hailed from Wales, William Hopkins Senr., came from the township of Burgedin, in the parish of Guilsfield, Montgomeryshire, and was the youngest son of Roger Hopkins, yeoman, who married Elizabeth Sexton, of Penrhyn Vechan. William settled in Kidderminster, and founded the business now carried on by Messrs. Meredith, High Street, in 1784. Previously to this he had visited the town frequently on business. He was born April 1st, 1758, and died Feb. 13th, 1841. He married Rhoda Grafton, of Stourbridge (born Sept. 20th, 1760, died March 29th, 1835), June 18th or 28th, 1783. She was the daughter of a Mr. Grafton, glass manufacturer, and niece of a Mr. Dyke, the inventor of the thread Brussels loom. The children of Wm. and Rhoda Hopkins were William (born June 28th, 1784,

died May 16th, 1850), Joseph (born April 10th, 1786), John (born April 5th, 1791, died March 17th, 1808), Mary, (born April 2nd, 1795), Thomas (born October 15th, 1796, died Feb. 17th, 1863), Edward (born July 6th, 1798, died about 1870), and four who died in infancy.

WILLIAM HOPKINS, junr., was twice married. By his first wife he had five children. His eldest son, Dr. Henry Hopkins, was educated by Sir Rowland Hill and his brothers, and succeeded them as head master of their famous school at "Hazlewood," Birmingham. He married Sarah Fawcett, an adopted daughter of Thomas Wright Hill, Sir Rowland's father. By his second wife William had six children, among whom were William Grafton, and George, who continued the connection with the New Meeting.

Of WILLIAM GRAFTON's family none are now resident in Kidderminster, but there are two in Birmingham, William and Owen.

GEORGE HOPKINS (born March 1st, 1828, died Oct. 9th, 1889. See *Shuttle*, Oct. 12th, and *N. M. Record*, Nov., 1889) was educated by his half-brother, Dr. Hopkins, in Birmingham. He, like his father and grandfather, took great interest in the New Meeting. He, his brother William Grafton, and his grandfather, each in turn held the office of Treasurer of the Church, which is also at the present time held by his son Mr. Arthur G. Hopkins. Three of this family name have also been Wardens, and George Hopkins and his grandfather were in turn Treasurers of the Day Schools. Four or more members of the family have been honorary members of the Provident Society, and several have taken a most active part in the Sunday Schools as Superintendents, Secretaries or Teachers. George Hopkins married Miss Bourn, of Rye, who was first cousin of the poet Sydney Dobell. He had seven children, Marian Maria, Arthur George, Harold Grafton, Janet Bourn, Lucy Elizabeth, Ellen Julietta, Edith Grafton (Mrs. Herbert Perry, of Wolverhampton).

Mr. ARTHUR GEORGE HOPKINS, our present Treasurer and Chairman of Committee, married Edith, daughter of the Rev. Edward Parry. He has two children living, Margaret and George, who make the fifth generation of one family connected with the New Meeting,—an occurrence not often paralleled in the history of our Churches.

JOSEPH HOPKINS, second son of William Hopkins, Senr., to whom we are indebted for the valuable *Severn Correspond-*

dence, was engaged to Maria, daughter of the Rev. Richard Fry, but as she died before the marriage could be arranged, Joseph remained a bachelor throughout his life.

BROADFIELD. Until quite recently there were bearers of the name Broadfield attending the services, who could trace connection through the female line with one of the founders, —Edward Wright, the first schoolmaster at the New Meeting. Mary Broadfield, mother of the late Postmaster, Mr. Edward Broadfield, was the daughter of Edward and Amy Wright. The latter (together with John, son of Richard and Mary Watson) was the first baptized in the New Meeting. This was in July, 1783, by Rev. Robert Gentleman, before his settlement in Kidderminster. Mrs. Mary Broadfield was the last of the original congregation, she was born April 7th, 1783. Her husband, Edward Broadfield, was born March 25th, 1783, and died April 12th, 1849. They were married March 30th, 1808.

Other names of families whose representatives are still with us, are the following, taken from the Baptismal Register:

HARRISON. James, son of Samuel Harrison, baptized 1786.

CRANNIDGE. Samuel, son of Wm. Crannidge „ 1787.

PRICE. Thomas, son of Thomas Price, baptized Jan. 1789.

HARDIMAN. Wm. son of Jas. Hardiman, „ July 10th, 1788.
Joseph,

AYRES. Mary, daughter of Samuel Ayres „ April, 1792.

„ Samuel, son of „ „ Aug.. 1796.

TALBOT. The Talbot name does not occur in the Chapel books before December 2nd, 1803, when we find in the Baptismal Register at Somerset House, that on that date Henry, born in July, the son of Henry Talbot and Rosa his wife, was baptized by the Rev. William Severn. It is not known when the Talbot family joined the congregation; but this much is known: that they previously belonged to the Old Meeting, that Henry Talbot Senr. was the first of the family to join the New Meeting, and that his brother, George Talbot, senr., was a member of the Old Meeting as late as 1791, for in the Baptismal Register of that Church there is the entry to the effect that George, the son of George Talbot, was born April 15th, (? 14th April) 1791, and was baptized at the Old Meeting House, on May 14th by the Rev. John Barrett (vol. ii, Somerset House). Alfred, who died in infancy, was born March 18th, and baptized at the New Meeting House on June 21st, 1805.

At the end of the last century, therefore, there were two brothers, George Talbot (born 1764, died 1853), and Henry Talbot, (born 1774, died June 1849) the one being eighteen years old and the other eight when the New Meeting was opened. Their mother was early left a widow, and their father was probably dead before 1782. The father's name was Samuel, the mother's Elizabeth. They had ten children in all. George was a carpet and bombazine manufacturer, and tradition relates that Henry was destined for the ministry; but during one of his holidays having been sent out to do some travelling for his brother, and having succeeded beyond all expectations, it was decided that Henry's abilities would be more useful in business, and they entered into partnership together. These brothers were descended from Sir John Talbot of Albrighton, whose descendants came to Wolverley in 1601. George Talbot, sen. never took a prominent part in the management of the Chapel affairs, but was a most generous donor to the congregation and school funds. He was Deputy Lieutenant for Worcestershire and J.P. for four counties. His son, George Talbot, junr., whose baptism is mentioned above, built Honeybrook, and became a very hard working, consistent member of the New Meeting congregation from the time he left Dr. Lant Carpenter's school until he left Kidderminster for Leeds in 1854. He took a leading part in chapel and school work, and many young men have been guided by him into right paths, and have reached very good positions in life. Scholars of his Young Men's Class gave him a silver inkstand in 1846, which is in the possession of his son, Mr. Grosvenor Talbot, of Leeds, who follows in his father's footsteps, and is doing very admirable work in connection with the Unitarian Churches in Yorkshire. George Talbot, junr., had a numerous family, amongst others were Alfred, Sophia, (who married the Rev. Matthew Gibson when he was minister of the New Meeting), and Grosvenor (who married Clara, daughter of Joseph Cliff, Esq., J.P., an old member of the Mill Hill congregation, Leeds). At the present time he is Vice-chairman of the Leeds School Board, Chairman of the Leeds Liberal Federation, Chairman of a Society for the Improvement of Artisan Dwellings, and Chairman of the Mill Hill Chapel Committee, and J.P. for the city of Leeds.

HENRY TALBOT, Senr., who built Oakland, was J.P. and Deputy Lieutenant for the County. He married Rosa, daughter of John Broome. As has already been stated, Henry

was the first to join the New Meeting, and George Talbot was induced to join through the influence of his brother and that of his own wife. Tradition relates that members of the Talbot and Broome families afforded hospitality and shelter to Dr. Priestley when he fled from Birmingham after the Priestley riots there, in July, 1791. Frederic, and two daughters, Caroline and Elizabeth, who were all teachers in the Sunday School. CHARLES, (born August 26th, 1804, died March 25th, 1844) took a prominent part in everything connected with the town. He was the fourth person who served as Mayor (1839), succeeding his cousin, George Talbot junr., in that office. He was President of the Provident Society (1833-1844), and to his efforts that Society is in a great measure indebted for its present prosperity. HENRY TALBOT, junr., (born in 1803, died October 23rd, 1873), was a J.P. and Deputy Lieutenant for the County, married Caroline Harding (daughter of William Harding of Birmingham). He succeeded his brother Charles as President of the Provident Society (1844-1873). Both Mr. and Mrs. Henry Talbot took a great interest in the congregation, and the memory of their good works still remains with the members. The lectern was placed in the Chapel to the memory of Mrs. Talbot, of Oakland. WILLIAM (third son of Henry Talbot, senr., married Sarah Frances Lawrence, a descendant of the great divine, Philip Henry, who came of Welsh family, from Briton Ferry, in Glamorganshire. Mrs. Talbot was a great power in the town and congregation. She was elected to the School Board in 1874, and remained a member for many years. She took an active part in politics, doing all she could for the Liberal cause. In the congregation she initiated many of its institutions and classes for the uplifting of men and women. The Mothers' Meeting, Girls' Club, and Ladies' Sewing Society, are still thriving as a result of her inspiration. She reorganized the Girls' Sunday School and established it on a firm basis. She maintained that a Church that did no mission work of this sort was lifeless, and did not deserve the name of a Church. She died April 5th, 1894, in her 76th year. [See *Kidderminster Shuttle*, April 7th, *Inquirer*, April 28th, and *N. M. Record*, May 1894]. CAROLINE married Frederic Broom Grant, and until his death in 1856 they were regular attendants at the Chapel. ELIZABETH married Henry Hollins of Manchester, and their children are members of the Unitarian congregation at Southport.

There are now in Kidderminster two of the late Mr. William Talbot's children: William Henry Talbot, who succeeded his uncle in 1874 as President of the Provident Society, was also Treasurer of the fund for the Extension of the Chapel in 1883; Mayor of Kidderminster in 1896-7, and is ex-Colonel of the Volunteers. The other is George Ogden Talbot, our present Chapelwarden. Their brother, Mr. F. Lawrence Talbot, has lately taken a very prominent part in establishing a place of worship for Unitarians at Stratford-on-Avon, is a member of the School Board there, and in many ways is helping the cause of religious liberty in that town. Other children were the late Mr. Arthur Talbot, of Newtown, Wales; the late Mrs. Notcutt, of Ipswich; and Mrs. Fred Kitson, of Leeds, whose heart and hand are always generous in the work her ancestors so much loved.

STOOKE. This name also is connected with the Congregation for close upon a hundred years. Mr. John Stooke's grandfather, we see from the Severn MSS. was a member of the New Meeting, and died about 1807, a staunch Unitarian. The family originally hailed from the neighbourhood of Bath, where they owned and worked spinning mills. Mr. and Miss Stooke have rendered long and loving service to the Church and Schools, as may be seen from these pages, and to Miss Stooke the congregation will ever be indebted for her handsome endowment of the Manse. Mr. Stooke has rendered continuous service on the Infirmary Committee for over 30 years, and shorter service on Town Council, School of Science and Art, and the Burial Board, and Miss Stooke has been an active member of the Board of Guardians since 1894.

BADLAND. The name of Badland is found in a list of citizens of Worcester in the time of James I, and Rev. Thomas Badland, an ejected clergyman, was the first minister of the Nonconformist congregation in that city. The family has been connected with the New Meeting congregation for three generations. Mr. James Badland, according to a tablet in the chapel yard, was born in 1783 and died in 1838. He was educated along with William and Joseph Hopkins, and received instruction from Dr. Lant Carpenter. He was much respected in the town, and was one of the first group of Aldermen of the reformed Corporation. His daughter, Miss Emma Badland, was for many years an ardent worker in the Sunday School, as are his granddaughters, Miss Jane and Miss Carrie Badland, who are zealous also in many other

spheres of usefulness, the last named having been a member of the School Board since 1895.

The HILL Family. Tradition has it that the ancestors of Sir Rowland Hill were connected with the New Meeting. We find that his father, Thomas Wright Hill, says in his autobiography [See "Remains," p. 39] that his own father, James Hill, was an Arminian and an Arian. James Hill's name occurs in the first Pew Book, as having taken three sittings; but as there is no date affixed it cannot be said whether he was amongst the founders or not. There are members still living who remember Sir Rowland Hill's visits to the Chapel on Sundays. The last time he visited the town was on the polling day of Huddlestone's election.

Sir JOSIAH MASON. It is also said that Sir Josiah Mason was brought up at the New Meeting Sunday Schools when quite a poor lad, and as may be seen from the subscription list for the rebuilding of the Day Schools, in 1865, he did not forget his indebtedness to the place, and subscribed £25.

SMITH. Mrs. Edwin Smith, formerly of Birmingham, now of Hurcott Road, is a descendant of one of the Founders through the female line. Tradition relates that her grandfather, Cornelius Fellows, left the Old Meeting with Nicholas Pearsall, and assisted in founding the Church.

THE TRUST DEED AND TRUSTEES.



HE "Deed of Settlement" of the New Meeting House was drawn up and signed the 6th day of August, 1784. The first half of it gives an account of the conveying of the land by Nicholas Pearsall to the congregation, and of a plot of garden ground which belonged to the "High House" and bought of William Wheeler, of Winterfold, Chaddesley Corbett, for the congregation, for the sum of £45, subscribed by the first Trustees. The two above-mentioned plots of land are further described as being the land under the Meeting House and Vestry, the passage on the North side, the court or yard, and the void ground adjoining and belonging to the said Meeting House; also plot of ground at the Eastward end, which premises at the Eastward end are 40 feet broad, at the Westward or lower end 47 feet, having the garden ground of the said William Wheeler, belonging to the High House, and other garden ground belonging to the Black Star inn, there on the South side thereof, and land of Lord Foley on the other side thereof, certain other garden ground belonging to Miss Wallis, at the Eastward end thereof, and the garden ground belonging to the Presbyterian minister's house there, and the buildings and entry of the said Nicholas Pearsall belonging to his said house in Church Street at the other end thereof, together with the free use of the entry, way or passage leading to the said Meeting House and premises.

At this distance of time it is not easy to locate all the plots of land mentioned in the first half of the deed.

The second half runs verbatim as follows:—

(1) *The intention of the Building.* "And it is hereby granted agreed and declared by and between all and every the said parties to these presents that the said Meeting House and building shall from time to time and at all times for ever hereafter be used and continued as a meeting house or place for the public exercise of religious worship by his Majesties' Protestant subjects dissenting from the Church of England commonly called or known by the name of Presbyterians. But subject to the rules regulations and conditions herein contained or which shall or may be hereafter made in pursuance of the powers hereinafter given for the purpose.

(2) *Election and Number of Trustees.* It is further granted agreed and declared that when and as often as the number of Trustees shall be reduced either by death or removal (as hereinafter mentioned) to less than thirteen in number. Then and as often as it shall so happen from time to time a vestry or meeting shall be called for the men communicants and subscribers to the support of the said congregation to assemble and meet in the said Meeting House or in the vestry room thereof, for the purpose of electing new Trustees in the room and place of such Trustee or Trustees so dying or being removed.

(3) *They who have power to elect.* And at all and every such meeting and meetings the men communicants (who shall have been communicants with the said congregation for the space of twelve calendar months next preceding such vacancy) and the subscribers to the support of the said congregation (who shall have been subscribers of eight shillings at least for the last twelve months next preceding such vacancy, and shall have paid such subscription if demanded agreeable to the usual mode of collecting such subscriptions) shall proceed in the nomination of and shall elect and chuse a sufficient number of new or other Trustees in the room and place of such Trustees so dying or being removed, so as from time to time to keep up the number of Trustees to thirteen in the whole. And all and every such new Trustee and Trustees so from time to time to be elected by the said men communicants and subscribers to the support of the said congregation as aforesaid or by a majority consisting of two third parts in number of such communicants and subscribers (taken together as one collective body) shall have and is and are hereby vested with full power and authority to act with the surviving or remaining Trustees in the execution of the several trusts hereby created in the same manner as the Trustees parties to these presents are hereby empowered to act.

(4) *Disqualification for Trusteeship.* And it is further agreed and declared that when and as often as any or either of the Trustees parties to these presents or any other Trustee or Trustees to be elected as aforesaid or in manner hereinafter mentioned shall remove or absent himself from the said congregation so as not to attend Divine Worship in the said Meeting house for the space of twelve calendar months together then and from after such twelve months absence such person or persons so absenting himself or themselves shall cease to be Trustees or Trustee and shall be and is and are

hereby declared to be disabled from acting in the execution of any or either of the powers or trusts hereby created in the same manner as if such person or persons was or were naturally dead and then and as often as it shall so happen the communicants and subscribers (as before described) shall elect and chuse another Trustee or Trustees in the room and place of such Trustee or Trustees so absenting himself or themselves as aforesaid (as the case shall happen to be) so as from time to time to keep up the number of acting Trustees to thirteen as aforesaid.

(5) *Seats and Pews.* And to the intent that the said Trust premises may be decently and properly managed it is further granted agreed and declared by and between all and every the said parties to these presents that the seats and pews as well in the body of the said Meeting House as in the gallerys thereof shall from time to time for ever hereafter be allotted let and disposed of by the acting Trustees for the time being (hereby appointed or to be appointed by virtue hereof) or by such other person or persons as they shall from time to time nominate or appoint for that purpose and that the money arising therefrom as well as all collections subscriptions and charitable donations made or to be made by and for the said Church or congregation (after deducting thereout the necessary charges and expenses of repairing upholding amending and maintaining the said Trust premises from time to time) shall be applied and disposed of for the uses of the said church or congregation in such manner as the said men communicants and subscribers to be assembled as aforesaid at any public meeting or vestry to be called for that purpose or the major part of them so assembled shall from time to time direct or appoint.

(6) *Appointment of Minister, and they who have power to elect.* And also that the minister of the said congregation shall from time to time (as often as a vacancy shall happen) be elected and chosen by the said men communicants (who shall have been communicants with the said congregation for twelve calendar months next preceding such vacancy) and the subscribers to the support of the said congregation (who shall have been subscribers of eight shillings at least for the last twelve months next preceding such vacancy) and shall have paid the same subscription (if demanded according to the usual mode of collecting such subscriptions) or by a majority consisting of at least two third parts in number of such com-

municants and subscribers as aforesaid taken together as one collective body.

(7) *Power to make new Rules and Regulations.* And also that the acting Trustees for the time being shall and may from time to time (at any of their meetings to be held as hereinafter mentioned by and with the consent and approbation of a majority consisting of two third parts of the said men communicants and subscribers to the support of the said congregation as hereinbefore described) make and ordain such further or other Rules, Orders and Regulations for the management of the said Trust and Trust premises as shall be thought convenient which Orders Rules and Regulations so to be made shall have the same authority and shall be as binding and conclusive to all intents and purposes as if the same were herein particularly mentioned and contained.

(8) *Notice of Meetings.* And it is further agreed and declared that public notice of the time and place for every election of a new Trustee or Trustees shall be given in the said Meeting-house during the afternoon service on two Lord's days immediately preceding such election, and that due notice of the time and place of all and every meeting or vestry to be held for any other of the purposes aforesaid shall be also given in the said Meeting-house during the afternoon service on two Lord's days immediately preceding such meeting or vestry and every election and choice of a Trustee or Trustees so to be made as aforesaid.

(9) *Minute Book.* And all orders acts rules and regulations and other proceedings to be had made or done at such meetings respectively shall be from time to time entered in a book to be provided for that purpose and shall be signed by the Vestry Clerk or by a majority of the persons present at such meetings respectively and all Elections Nominations Orders Acts Rules Regulations and other proceedings so to be entered and signed as aforesaid shall be binding and conclusive to all parties.

(10) *In case of future persecution.* Provided always and it is further agreed and declared by and between all and every the said parties hereto that in case it shall at any time hereafter happen that by the laws or statutes of this realm the Protestant Dissenters shall be prohibited from using a Liberty of Conscience in their exercise of Religious Worship then and in such case the said parties to these presents and the survivors and survivor of them and the heirs and assigns of

such survivor shall stand seized of the said Meeting House and premises upon trust for such person or persons and for such estate or estates and for such uses intents and purposes and subject to such charges and limitations as the Trustees for the management of the said Trust premises for the time being, or the major part of them by any deed or instrument in writing to be by them or the major part of them duly executed in the presence of two or more credible witnesses shall direct or appoint. In witness whereof the said parties to these presents their hands and seals have hereunto sett the day and year first within written."

It will be seen from the regulation in the Trust Deed, which, for convenience sake, has been marked (1), that no doctrinal creed has been inserted in the Deed to limit the freedom or tax the sincerity of future generations. Another important regulation is that numbered (7) which empowers the congregation to make new rules and regulations which are to have the same authority and are as binding and conclusive as though they were inserted in the original Trust Deed. And in accordance with this regulation the following radical change was made at vestry meeting duly held the 16th day of March, 1807 :—

"Whereas it appears to us, the Trustees of Kidderminster New Meeting House whose names are subscribed, that the rules ordained in an indenture of 6th of August, 1784, between Nicholas Pearsall of the one part and Serjeant Crane and others of the other part, are insufficient for the purposes intended in the said indenture: Because they render the said congregation liable to have people of different and opposite sentiments obtruded upon them by their subscribing eight shillings per annum, and who may thereby gain over to their own purposes the said Meeting House which cost the first Trustees a very large sum of money, and which Trustees some of us are and the others of us were chosen by the said first Trustees to keep the said Meeting House for the purposes of Christian worship such as at first was there established, and nearly what is called Arian. And as the same inconveniences may happen from men coming among us and becoming communicants, And as there seems to be a necessity of guarding against these inconveniences, and as every society is supposed to have a right to choose its own members, which our Society has not, nor can have without some farther rules, which the acting Trustees, with a concurrence of two-thirds of the subscribers of eight shillings and upwards and the male communicants of a certain description, have by the said Indenture a power and right to make, We, the said Trustees, with the concurrence of such majority as aforesaid, do direct and ordain that no person shall have a right to vote or interfere in any of the debates or concerns relating to the said New Meeting House or its congregation without having first obtained the consent and approbation in writing under their hands of two-thirds of such of the members of the said congregation as shall have a right to vote upon the occasion, in addition to their being qualified as Subscribers or Communicants in the manner expressed in the said Indenture. And that this rule shall extend to all such persons as were not entitled to vote at Lady Day last, when the Rev.

William Severn vacated his office of Pastor of the said congregation; but not to any person who had a right to vote before that time.

Witness our hands,

Matthew Jefferys, Willm. Penn, Richd. Walker, John Wagstaff, Danl. Wagstaff, Thos. Morris, Josiah Widnell, John Jefferys, John Horton, Edwd. Wright, Saml. Perrins (?), John Johnson, John Norris, Robt. Reading, William Cooper, Edward Tyler." [Warden's Book or "Order Book," vol. 1.]

Another radical change was made more recently in Regulations (3) and (6). In the Warden's Minute Book, vol. ii, the following minutes are to be found:—

Resolved, Nov. 12th, 1889, "That the question of the alteration of the Trust Deed of the Chapel shuld be considered by the Committee."

Resolved, Jan. 19th, 1890. "That in future the necessary qualification to become a member of the New Meeting Congregation and vote in all Congregational meetings, including the appointment of Minister and Trustees, shall be a minimum subscription of 8s. per annum."

It will be seen from the last resolution that the men communicants mentioned in the Trust Deed are no longer allowed to vote unless they also happen to be subscribers of at least eight shillings. At first a Roll of Communicants was kept, but apparently not marked. It was drawn up before 1784, and probably a year or two earlier, as it contains the names of three men opposite which notes are placed stating they died in 1783, viz: Mr. Sergt. Hornblower, dead Jany., 1783; Mr. John Southall, dead June, 1783; and Rev. Mr. Orton, dead July 19th, 1783.

On December 5th, 1784, the communicants numbered nearly 90. Eighteen more were added in 1785, and nine more in 1786. After this there is no Roll until 1858, when the attendances of the communicants are marked; as, apparently, if there were not a complete attendance for twelve months there would be no vote for such communicant. The Roll was also marked in 1859, after which none apparently was kept. It will be seen that if that section of the Trust Deed referring to men communicants was to have any force at all, it was very necessary that an attendance record should be kept. But as this was so patently inappropriate, as well as difficult, the congregation has thought it wise and fit to eliminate these clauses from having authority in the administration of congregational affairs.

The above resolution of March 16th, 1807, has never been formally rescinded, although for many years it has not been acted upon. It aims, amongst other things, at defining the doctrinal position of the Church, and states that the first Trustees and the

next ones were chosen "to keep the said Meeting House for the purposes of Christian worship such as *at first* was there established and nearly what is called Arian." The word "nearly" may be interpreted in two ways according as they leaned towards the Orthodox or the more advanced (Unitarian) position. Probably there was such a mixture in the congregation, as the Rev. W. Severn's letters to Mr. Joseph Hopkins describe the congregation as one in which the minister must not offend Calvinists, must please Arians, and satisfy Socinians. This mixture may have crept in after the founding of the New Meeting congregation, as we are led to suppose from the resolution above mentioned. We are distinctly told that the place was built for the preaching of doctrines "nearly Arian," and that it became necessary to guard against being swamped by Orthodoxy, which would seem to have been a real danger after the Rev. Wm. Severn—who was a strong Unitarian—left in 1806, and was succeeded by the Rev. John Lane, who is described in the Severn MSS. as a "moderate Arian," but who was in reality a Calvinist. It may have been therefore, that under Mr. Lane's ministry several of the more Orthodox were led to join the younger Society. The first minister, Rev. Robert Gentleman, is described as a man of moderation, which meant that he was not pronounced either one way or the other in doctrinal matters; and although Mr. Severn was a most ardent Unitarian, still it would seem that the congregation itself had not reached that position definitely until the ministry of the Rev. Richard Fry, thirty years after the founding of the Church, who, says an old fly leaf in Mr. Henry Talbot's handwriting, "was chosen minister on Unitarian principles, and it has continued in the same faith until the present time. Mr. W. Penn seceded to the Calvinistic faith in consequence."

LISTS OF TRUSTEES.

1. Appointed August 6th, 1784 :—

Nicholas Pearsall, Gentleman	Joseph Broom, Carpet Manufacturer
Sergeant Crane, Gentleman	Nathaniel Nichols, Maltster
William Hornblower, Mercer	John Richardson, Linen Draper
Nicholas Penn, Gentleman	Joseph Pidduck, Miller
John Jefferys, Gentleman	Edward Penn, Weaver
Matthew Jefferys, Miller	William Best, Weaver
Abraham Wilkinson, Doctor of Physick	Benjamin Grove, Butcher
Joseph Hancox, Gentleman	Richard Burford, Weaver
Daniel Edge, Gentleman	William Roberts, Weaver
Francis Edge, Joiner	John Read, Coalmaster
Edward Griffiths, Grocer	Daniel Best, Miller
Richard Watson, Gentleman	William Penn, Weaver

2. Appointed December 22nd, 1814 :—

Daniel Best, Gentleman	Henry Talbot, Carpet Manufacturer
Richard Burford, Gentleman	John Wagstaff, Gentleman
William Roberts, Woolstapler	Daniel Wagstaff, Carpet Manufacturer
William Penn, Carpet Manufacturer	John Horton, Accomptant
Joseph Hancox Gentleman	Eli Wright, Butcher
Joseph Pidduck, Gentleman	William Hopkins, Grocer
Francis Edge, Joiner	William Hopkins, junr., Grocer
John Read, Coalmaster	Jos. Silk, Carpet Weaver
John Jefferys, Esq.	Edward Tyler, Carpet Weaver
Nicholas Penn, Carpet Manufacturer	John Norris, Yeoman
George Talbot, Carpet Manufacturer	Roger Ward, Schoolmaster
John Broom, Carpet Manufacturer	John Johnson, Cooper
Herbert Broom, Carpet Manufacturer	George Talbot, junr., Carpet Mnfact'r
Richd Watson, Carpet Manufacturer	Joseph Hopkins, Grocer

3. Appointed August 28th, 1840 :—

Nicholas Penn	Thomas Hopkins, Carpet M'n'facturer
George Talbot, Senr., Esquire	John Watson, Carpet Mannfacturer
John Broom, Gentleman	Edwd. Broadfield, Commission Agent
Henry Talbot, senr., Esquire	John Stockall, Licensed Victualler
William Hopkins, senr., Gentleman	James Buchan, Surveyor
William Hopkins, junr., Grocer	Jno. Francis Lee, Ironmaster, Kinfare
John Johnson	George Willey, Warehouseman
George Talbot, junr., Esquire	Charles Davis Badland, Maltster
Joseph Hopkins, Grocer	John Eve, Overlooker
Henry Talbot, jnr., Carpet M'facturer	William Beddoes, Warhouseman
Charles Talbot, Carpet Manufactarer	James Harrison, Tallow Chandler
Richard Watson, Carpet M'n'facturer	Michael Underwood, Licensed Vict'l'er
William Talbot, Solicitor	John Simmonds, Weaver

4. Appointed August 13th, 1885 :—

Richard Watson, Pershore, Esquire	Harvey Preen, Chartered Accountant
William Talbot, Whitville, Esquire	George Holloway, Auctioneer
John Watson, Esquire	George Hopkins, Wine Merchant
Charles Davis Badland, Accountant	Benj: min Hepworth, Drysalter
Samuel Hollins, Esquire	Arthur Geo. Hopkins, Wine Merchant
William Green, Carpet Manufacturer	John Oxford North, Weaver
William Howe Green, Maltster	William Cookson, Licensed Victualler
John Stooke, Carpet Manufacturer	George C. Robinson, Painter
William Henry Talbot, Gentleman	Edward Robinson, Engineer
Charles Isaacs, Mercer	William Horsfall, Foreman
George Thresher Isaacs, Mercer	William Winbury, Artist
Albert Cowell, Carpet Manufacturer	William Arnold, Maltster
Robert Chadwick, Chemical M'fturer	Thomas Cave, Pattern Maker
Edward Broadfield, Postmaster	Charles Hardiman, Dyer
Joseph Arnold, Licensed Victualler	

THE CHURCH OFFICERS.

TREASURERS:

Nicholas Pearsall	... Dec. 26th, 1781.
William Hopkins	... _____ July, 1834.
George Talbot	...July, 1834—June, 1854.
Henry Talbot	...June, 1854—Oct., 1855.
William Talbot	...Oct., 1855—May, 1859.
John Stooke	...May, 1859—Oct., 1859.
William Green	...Oct., 1859—Oct., 1861.
George Gower Woodward	Oct., 1861—
Edward Broadfield	...Oct., 1862—Oct., 1867.
W. G. Hopkins	...Oct., 1867—Oct., 1868.
William Green	...Oct., 1868—Oct., 1870.
John Stooke	...Oct., 1870—Oct., 1872.
William Talbot	...Oct., 1872—Nov., 1873.
George Isaacs	...Nov. 1873—Oct., 1874.
John Stooke	...Oct., 1874—Oct., 1879.
George T. Isaacs	...Oct., 1879—Oct., 1880.
William Henry Talbot	...Oct.. 1880—Oct., 1881.
John Stooke	...Oct., 1881—Nov., 1884.
Charles Isaacs	...Nov. 1884—May, 1886.
George Hopkins	...May, 1886— 1889.
Charles Isaacs	...Nov., 1889—Oct., 1893.
William Henry Talbot	...Oct., 1893—Oct., 1895.
Arthur G. Hopkins	...Oct., 1895

WARDENS.

Nicholas Pearsall and William Best, August 29th, 1785.—
Jan. 1st, 1787.

William Green	...1857—1858.
W. G. Hopkins	...1857—1859.
Edward Broadfield	...1859—
John Stooke	...1859—1861.
George Hopkins	...1861.
William Henry Talbot	...1862.
George Holloway	...1862.
George Hopkins	...1866—1868.

John Stooke	...1867—1869.
William Deakin	...1868—1870.
John Christie	...1869—1871.
Arthur Cooper	...1870—1872.
Thomas Blagborough	...Oct. 1871—Nov. 1873.
John Stooke	...Oct. 1872—Oct. 1874.
Edward Broadfield	...Nov., 1873—Oct., 1875.
George Isaacs	...Oct., 1874—Oct., 1876.
John Christie	...Oct., 1875—Oct., 1877.
Charles Isaacs	...Oct., 1876—Oct., 1878.
John Brooke	...Oct., 1877—Oct., 1879.
Arthur New	...Oct., 1878—Oct., 1880.
Arthur G. Hopkins	...Oct., 1879—Oct., 1881.
Frank Colsey	...Oct., 1880—Oct., 1882.
W. H. Hodgson	...Oct., 1881—Oct., 1883.
Charles Isaacs	...Oct., 1882—Oct., 1884.
Benjamin Hepworth	...Oct., 1883—Oct., 1885.
William Horsfall	...Oct., 1884—Oct., 1886.
Edward Robinson	...Oct., 1885—March, 1887.
William Winbury	...Oct., 1886—Oct., 1888.
William Horsfall	...March, 1887—Nov. 1887.
W. H. Hodgson	...Nov., 1887—Nov., 1889.
J. Brooke	...Oct., 1888—May, 1889.
Albert G. Cowell	...May, 1889—Oct., 1890.
Charles H. Jones	...Nov. 1889—Oct., 1891.
William Horsfall	...Oct., 1890—Oct., 1892.
Arthur G. Hopkins	...Oct., 1891—Oct., 1893.
William Payne	...Oct., 1892—Oct., 1894.
William Winbury	...Oct., 1893—Oct., 1895.
Joseph Highfield	...Oct., 1894—Oct., 1896.
Alfred Barker	...Oct., 1895—Oct., 1897.
Walter Barratt	...Oct., 1896—Oct., 1898.
Benjamin Hepworth	...Oct., 1897—Oct., 1899.
George Ogden Talbot	...Oct., 1898
Benjamin Yeates	...Oct., 1899.

THE CHAPEL.

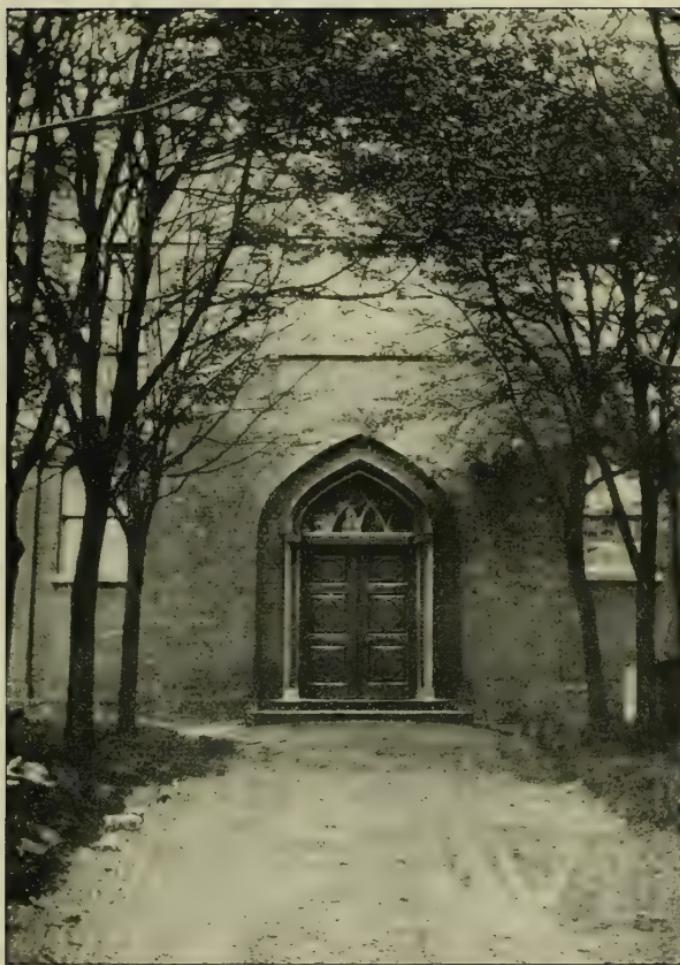
THE THREE GREAT ALTERATIONS.



S will be seen from the "Church Book," the Chapel was completed and ready for religious services by October 18th, 1782, when it was formally opened. It took less than a year to build, as the founders had not finally decided to break away from the Old Meeting before December 26th, 1781. The building originally was of the old square barn shape and appearance, measuring 39 feet long and 36 feet broad. The pews were chiefly square and high, and the pulpit was of that old pattern known as the "three-decker." The top deck was used by the preacher, the middle one was for the clerk, who gave out the hymns and psalms: the bottom one was reserved for the Communion Service or for public meetings. At the opening ceremony the Rev. George Osborne, the temporary preacher, acted as the clerk. Then one of the earliest clerks, if not the first, was Mr. Edward Wright, the first Master of the Charity or Day Schools, who held the office as late as 1812. The last clerk was Mr. William Hopkins.

In 1814 £26 2s. was spent on painting the chapel. In 1828 an iron fence and gates were erected by W. Edge, at a cost of £25 12s. 8d. The cleaning and painting of the chapel in 1845 cost £31 10s. 0d. In 1857 painting (by Cooksey), cost £21 0s. 5d. The chapel was reslated in 1863 at a cost of £35, and the pulpit was altered at the same time. Further alterations to the pulpit were made in 1868, costing £10 14s. 6d.

The first great alteration in the fabric was made in 1870, when the old square pews were made to give way to the modern long and narrow pews. This was done in memory of Mr. George Talbot, of Burley, Leeds, formerly of Honeybrook, Kidderminster, through the initiative of some of his old admirers. A tablet to his memory was placed in the chapel at the same time,—(See tablet IX). The following is the circular sent out upon this occasion :



NEW MEETING HOUSE BEFORE 1883.

Kidderminster, March 14th, 1870.

Sir.—The death of the late Mr. George Talbot, of Burley, formerly of Honeybrook, Kidderminster, which took place on September 4th, 1868, created a strong desire on the part of those acquainted with his long and useful labours in the cause of Education, and his benevolent efforts for the improvement and elevation of the people, in connection with the New Meeting Schools and other institutions, that his memory and that of his cousin, Mr. Charles Talbot, who associated with him in all good works until cut down by a premature death, should be preserved by some substantial memorial.

At the Annual Meeting of the New Meeting Provident Society, held January 11th, 1870, a committee was formed for carrying out this desire.

The Committee have carefully considered various suggestions as to the form the memorial shall take, and have unanimously agreed that the most useful and practical one will be the re-pewning and improving the New Meeting House (to which the departed were both devotedly attached), and a marble tablet placed on the wall stating the nature and object of the memorial.

This scheme has been generally approved, and it is proposed to raise a sum of not less than £300 for the execution of the work.

As it is probable you may wish, out of regard for the memory of the above gentlemen, to assist in this undertaking, contributions will be gladly received by either of the undersigned:—

GEORGE HOPKINS, *Mill Street,*
W. H. GREEN, *Roseland Villa,*
JOHN STOOKE, *Gothic Cottage,*
ALBERT COWELL, *Broomfield Villa,*
JOHN CHRISTIE, *Bromsgrove Hill.*

As will be seen from Tablet IX this undertaking was accomplished by July, 1870, the whole having been done in about four months. The estimated cost was £300, but probably the actual cost was greater.

The next important alteration in the structure of the building was that of placing a chancel at the east end of the chapel, for the purpose of receiving a new organ and locating the choir there. In addition to this the vestry was taken down and rebuilt to its present more commodious size. The estimated cost was £600, but the whole work actually cost about £1000.

After the alterations were completed the Chapel was re-opened on Sunday, November 2nd, 1879, when Dr. Laird Collier preached. The *Kidderminster Shuttle* of the following Saturday contains a full report of the sermon, and thus describes the alterations:—"The appearance of the interior of the Chapel has been considerably altered and improved. A new chancel has been erected, together with a spacious vestry, where an apse has been formed for the reception of the much-prized Baxter's pulpit. The chancel has been built in the perpendicular Gothic style, so as to harmonize as per-

fectly as possible with the old building. The roof is of a flat pitch with circular ribs and pendant king posts. The handsome stone arch has carved capitals and corbels, and the large stone window has been glazed with cathedral tinted glass. A new pulpit of carved pitch-pine has been placed at the left-hand corner of the chancel, while the new communion table has been placed in a position under the chancel window. The west gallery has been reconstructed and lowered so as to admit of the new organ, while the solid heavy panels which previously faced the gallery have been removed, the front lowered, and some pretty perforated work in pitch-pine substituted. This has had the effect of making the sides of the gallery appear many feet longer than formerly. The whole of the alterations have been carried out in an admirable manner by Mr. Smith, builder, of Wolverley and Kidderminster, from plans prepared by Mr. J. M. Gething, architect, of Church Street. The total cost has been about £900. The new organ has been supplied by Messrs. Morton and Taylor, of Redhill-street, Regent's Park, London, and although the instrument is not a large one it will add to the reputation of the firm as makers of splendidly-toned organs."

The third important alteration of the Building was the enlarging of it by lengthening it twenty-five feet at the west end. The following is the circular issued by the Committee to the general public:—

New Meeting House, Kidderminster,

July, 1883.

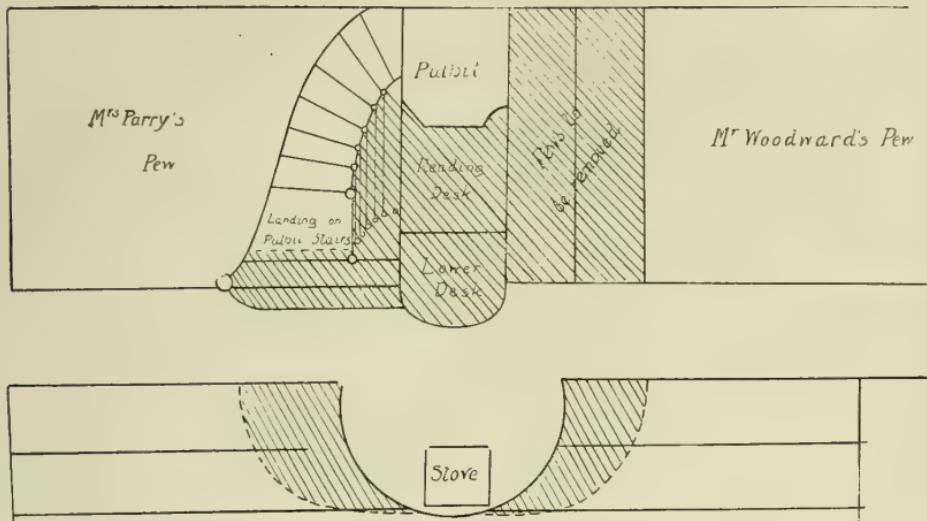
Dear _____

The Committee of this Place of Worship earnestly solicit your kind assistance in their present efforts to enlarge and improve their Chapel and Schools, both of which have been in existence for about 100 years. The steady growth of the congregation and the increase of scholars during the past few years have rendered additional accommodation absolutely necessary.

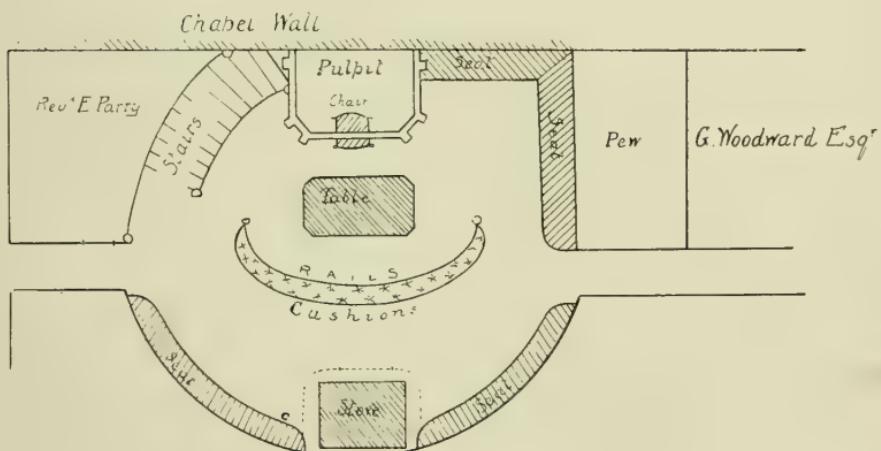
For some time past the Wardens have been unable to supply the sitting accommodation that has been applied for, and at times the Chapel has been most inconveniently crowded.

The Day and Sunday Schools are each attended by upwards of 360 scholars, which are more than can be properly accommodated, and further admissions have to be refused until the buildings are enlarged.

Under these circumstances, the Congregation, at a meeting held last October, resolved that they were justified in taking steps to provide for upwards of 200 additional sittings in the Chapel, and upwards of 60 additional places in the Schools. A Committee was appointed to obtain suitable plans which should include a new Ceiling (the old one being in a dangerous state), new Windows, Stone Steps to Galleries, Warden's Vestry, and new front to Chapel; also new Heating Apparatus for the Schools. The plans of Messrs. Payne & Talbot, Birmingham, were chosen, and are now being carried



PLAN OF ORIGINAL THREE-DECKER PULPIT.



PLAN OF PULPIT AS ALTERED.

out by Mr. Richard Thompson, whose contract amounts to over £2000. To this will have to be added Architects' charges, compensation for additional land obtained, furnishing, and many other expenses, which will probably increase the amount actually required to about £2,500. Of this sum the Congregation have themselves given or promised considerably over £1000—although less than four years ago they raised an equal amount for a similar purpose. They are now preparing to hold a grand Bazaar in the Town Hall, on September 27th, 28th, and 29th, next, which they hope will yield them a further large sum; but having taxed their own resources to the utmost they feel compelled to make this appeal to their friends everywhere for assistance, either in money or articles for the Bazaar, which will be gratefully received by any of those whose names are given below.

The Day Schools have always been carried on upon an undenominational basis and hold a high position in the educational history of the town. The Managers therefore feel confident that from many who may conscientiously differ with them as to their theological position they will receive substantial aid in enlarging and improving the School Buildings,

We are, yours faithfully,

W. CAREY WALTERS, Greenhill, Minister.

JOHN STOOKE, Brookdale, Church Treasurer.

W. H. TALBOT, Franche House, Treas. Improvement Fund,

W. H. HODGSON, Shrubbery Street, Chapel Wardens.
CHARLES ISAACS, Endcliffe,

In October, 1882, it was resolved to enlarge the schools only, but on the 28th of Nov. following it was resolved to enlarge the chapel also, and at this latter meeting £649 12s. was immediately promised, and by thirty-four subscribers only. By July, 1883, over £1000 was promised, but the debt was not extinguished before Jan. 31, 1889.

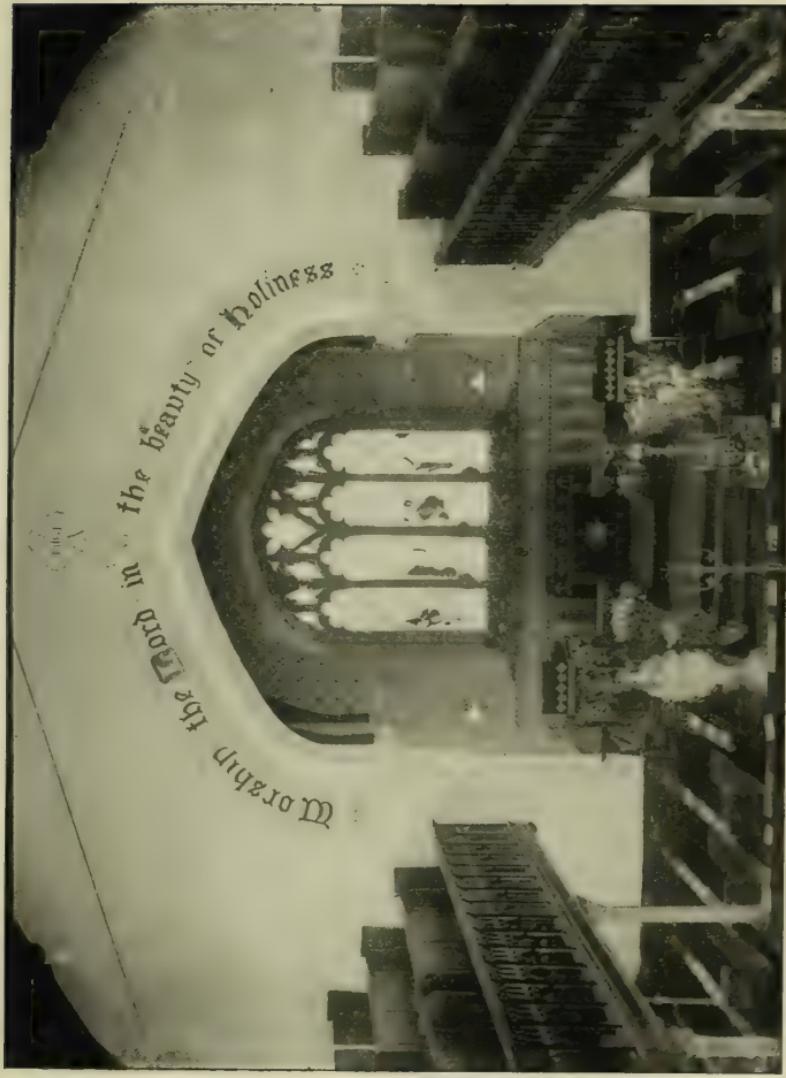
The *Record* for July, 1883, has the following announcement: "Since the last *Record* appeared [in April] the work of extension has commenced, the Building Committee having accepted the lowest tender—that of Mr. Thompson—which includes heating apparatus for schools, stone stairs, and the lowering of galleries in chapel—for £2001 1s. 0d. To this amount will have to be added architect's charges, compensation for additional land obtained, furnishing of extra space in chapel and schools, and other expenses." The total cost was about £2600.

The alterations consisted of an extension of the length of the chapel, from the front, 25 feet, thus providing accommodation for about 200 more worshippers; together with a spacious entrance porch or vestibule, with warden's vestries and stone staircases on either side to the galleries. The vestibule is shut off from the body of the chapel by panelled screens, the upper panels being filled with ornamental glazing.

A new ceiling and a new roof were also put in, the height of the former being considerably increased, coffered and panelled in stained and varnished woodwork. A new and improved system of ventilation was also adopted. The galleries were lowered, and the old unsightly slender columns were replaced by others of suitable proportions. The chancel was enriched with a handsome dado of encaustic tiles by Messrs. Maw & Co. of Broseley. In the side walls the old ugly wooden windows and frames were removed, the openings enlarged, and their proportions altered. Stone windows, with cusped and traceried heads, glazed with cathedral glass in varied tints were substituted. The front elevation is entirely of stone in two tints, reddish brown and white. It is designed in the Perpendicular or late Pointed style. It consists of a gable following the lines of the roof, crowned with a bell-turret and flanked by wings, which, with the gable, are furnished with a pierced and carved parapet, relieved by crocketted pinnacles rising from buttresses. The entrances, of which there are three, are contained within three deeply recessed and moulded arches, the centre one with double entrance to the vestibule before named, and the side ones each opening into lobbies, out of which on either hand rise the gallery stairs. Handsome moulded arched heads, with crocketted hood moulds, complete this, the most important feature in the elevation. Two large three-light windows above these entrances serve to light the end gallery.

The enlargement of the School Rooms consisted in bringing forward the centre portion of the block, thus giving accommodation to 60 more scholars. These rooms were also fitted with Mr. Gibb's hot water heating apparatus. [See *Record* September, 1883; also *Guide to Grand Nautical Bazaar.*]

In connection with the fore-mentioned alterations there took place a notable event, which helped very considerably towards clearing off the large debt incurred. This was the "Grand Nautical Bazaar" which was held in the Town Hall and Corn Exchange, on Thursday, Friday, and Saturday, September 27th, 28th, and 29th, 1883, under the patronage of John Brinton, Esq., M.P., and Mrs. Brinton, Enoch Baldwin, Esq., M.P., Sir James Clarke Lawrence, Bart., M.P., Alderman William Lawrence, M.P., R. N. Phillips, Esq., M.P., Jesse Collings, Esq., M.P., Charles Henry James, Esq., M.P., (of Merthyr Tydvil), William Rathbone, Esq., M.P., and David Ainsworth, Esq., M.P.



INTERIOR OF CHAPEL AFTER 1879.

It was decided by the Congregation that no raffling should be allowed at this Bazaar. W. H. Talbot, Esq., was Treasurer and Mrs. Hollins, Sion House, was Hon. Sec., with Mr. Arthur G. Hopkins as Assistant Sec.

Instead of the ordinary bazaar stall the goods for sale were displayed in Boats, fitted with sails, and appropriately decorated with flags, nets, &c., the sails as well as the boats being covered with articles to be sold. The attendants were dressed in Yachting, Fish-wife, Swedish, and other suitable costumes.

The names of the Boats and attendants were as follows: "The Flying Cloud."—Miss Walters; assisted by the Misses Hughes, Martin, Whitehouse, M. and E. Parry, Finch, and H. Blagbrough. "The Betsy Jane."—Mrs. Talbot, Mrs. W. Talbot, Mrs. W. H. Talbot; assisted by the Misses Green, Kent, Talbot, Hilda, Emily, Ethel and Isabel Talbot. "The Grace Darling."—owned by the Girls' Club, and managed by Misses Carrie Badland, Annie Stooke, Adela Talbot, and Youngjohns. "The Ben-my-Chree."—Mrs. Underwood and Mrs. Gittins; assisted by the Misses Coates, F. L. Smith, Ada Rollings, Ada Gittins, and Eva Grove. "The Lilian,"—Mrs. E. Robinson, Mrs. Horsfall, Mrs. Stansfield, Mrs. E. Harrison, Mrs. W. Winbury, Miss Laura Arnold. "The Albion,"—Mrs. Chadwick, Mrs. Charles Hughes, Miss Stooke; assisted by the Misses Chadwick, Brown, and L. S. Coleman. "The Shamrock,"—Mrs. Hollins, the Misses Hatton; assisted by Mrs. Worthington, Misses C. Hollins, McCance, and Allin. "The Iona,"—Mrs. W. Green, Mrs. Cowell, Miss Badland; assisted by Mrs. G. Green, Mrs. W. C. Green, Miss Willis, Miss Lillie Cowell. "The Olaf,"—Mrs. Hopkins, Mrs. Oldland, Mrs. B. Hepworth; assisted by the Misses Dangerfield, Blagbrough, Lizzie Hopkins, Lucy Hopkins, and L. Parkes. "The Angler."—Miss Florence Talbot, Mrs. Jenkins; assisted by the Misses Potter, Taylor, Frances Talbot, and Mrs. Haycock. "The Lily,"—Mrs. G. C. Robinson, Mrs. Rea, Mrs. Willis.

The following account of the opening of the Bazaar is condensed from the *Christian Life* for Oct. 6th, 1883:

"The Rev. W. Carey Walters said he would ask the Rev. R. Baxter [Primitive Methodist] to open the proceedings with prayer.

Prayer having been offered, Mr. Walters said after much preparation they had launched their fleet, of which he thought

they had no reason to be ashamed. The work in aid of which that Bazaar had been organised was first suggested in a speech delivered in that hall by Mr. John Stooke, the treasurer of the Church, eighteen months ago, when he said that if the congregation, and the number of scholars in the schools, continued to increase, additional accommodation would have to be provided. That happy condition of things had gone on, and they were now face to face with the need for increased accommodation both in the chapel and schools. The Bazaar inaugurated that day was in aid of that object. He felt that he must, in introducing to them their respected borough member, who had so kindly consented to open the Bazaar, express on behalf of the committee their sincere thanks to members of their own congregation and of other Christian Churches in the town and neighbourhood, for the large and generous feelings which they had evinced in the work in which they were engaged. The amount of kindly feeling displayed was wonderful, and he was sure his congregation would not forget the debt they owed to those who worshipped in other Churches. He did not know whether he ought to refer to the single exception to that kindly and generous feeling. He had no doubt that the Vicar of Kidderminster was doing what he felt to be his painful duty when, on Sunday evening, in the Parish Church, he referred to the work in which they were engaged, and to the Bazaar. He felt sure that the Vicar did not wish to say anything in an uncharitable spirit, but he hoped as their Church became better known to the Vicar, even the sympathies of Mr. Claughton would be so far widened as to extend towards them. They would, perhaps, never agree in theological belief, but they were all striving to serve one common Master, and working for the same purpose, although perchance their methods were not exactly the same. . . . It was now his pleasure to ask Mr. Brinton to open the Bazaar.

Mr. J. Brinton, M.P., on stepping forward was loudly cheered. After expressing his pleasure at being able to assist in the religious and educational work of his native town, and briefly referring to the history of the Church and Schools and explaining the objects of the Bazaar, Mr. Brinton said —We are all very much interested in the present; but allow me to refer in a few words to the past. When the New Meeting established itself in the town, I think I shall be doing the ancestors of the present members justice when I

say that it was in vindication of religious freedom. . . . I am pleased and proud on all occasions to recognise in those ancestors of the New Meeting, as the members have ever been since that time, that they were always enlisted on the side of popular education and popular progress. I can remember some of the men, and therefore speak personally; and they have been at all times men of high character, with large aims; and the influence which they have exerted in this town has descended to the men of the present time. And there has always been, I am bound to say, connected with them, a desire to engage in works of public utility, and their work has had a most salutary effect upon the borough. There has been no section of men in this locality more imbued with the spirit of popular education and moral culture than the body who are now interested in this great movement. There is one thing I should allude to in passing, and that is that the New Meeting body have, since 1785, been the custodians of that most interesting relic, Baxter's Pulpit. It was taken out of the Church in that year, and was obtained by the New Meeting body, and is now most jealously preserved and prized by them. I feel as many more do who belong to the same communion as myself, that it was a great pity that the pulpit was ever allowed to be removed from the church in which it was erected; but that was permitted, and, as your forefathers prized that relic, so do you now prize it as of great worth, and as it deserves to be prized. Incidentally I may mention that in connection with the New Meeting House, Mr. Nicholas Pearsall, towards the end of the last century, both founded and endowed a grammar school, which was known as Pearsall's Grammar School. I allude to that matter because I have a special interest in that School, because my father was educated there. It was not the only Grammar School in the town where a good education could be obtained; but it certainly was the best, and many gentlemen—manufacturers and others—have received their education there; amongst others the father of the present Mr. Toye Woodward. So that that institution did very valuable service in this town. But the charm of the whole subject is really that voluntary efforts have maintained this Chapel and these Schools from the time they were founded down to the present day, until now you see the cause of Education has extended beyond the borders of Voluntaryism, and no one, I am sure, more cheerfully recognises the fact than the body to which I allude, and this has indeed made you more zealous to continue your schools

in a thoroughly efficient manner.

I trust that the success of the Bazaar will be all that you have anticipated, and I thank you for this opportunity which you have given me for expressing my feelings on this subject. I have now very great pleasure in declaring the Bazaar open.

The Bazaar was a great success. In addition to the usual attractions there were dramatic performances, including a scene from "Still Waters run Deep," and a Comedietta, entitled "Dearest Mamma," recitations by Mrs. Corbet, and a musical and ventriloquial entertainment by W. F. Smedley, Esq., of Birmingham.

The total receipts were about £763, and after deducting expenses a balance of £666 was handed over to the rebuilding fund.

While the Chapel was undergoing alteration the services were held in the Town Hall. The Re-opening Services in the Chapel began on Thursday, Dec. 13, 1883, when the Rev. A. N. Blatchford, B.A., of Bristol, preached. They were continued for a month, and the preachers were the Revs. Joseph Wood, Leicester; Arthur Mursell, Birmingham; Professor Carpenter, London; R. Killip, Wesleyan Minster, Kidderminster; and R. A. Armstrong, B.A., Nottingham (See *Record*, Dec. 1883).

During the month of August, 1893, the Chapel and outside property were cleaned, painted, and decorated at a cost of nearly £200, which was twice the amount calculated originally. The contractors were Messrs. Williamson & Co. The colouring and design of the decorations were left in the hands of Miss Stooke, Miss Edith Cowell, and Mr. William Winbury. The Chapel was re-opened on Sept. 10th, when Mr. Evans preached to good congregations, both morning and evening. The balance sheet, published in November *Record*, showed an expenditure of £191 1s. 11d, and a balance due to treasurer of £45 13s. 11d. In April, 1894, there was a balance in hand of £41 7s. 0½d., showing that a sum of over £230 was collected in about fifteen months, entirely by the congregation and a few former members outside the town. Soon after this a new heating apparatus was put in, and the pipes re-arranged so as to improve the circulation of the hot water, at a cost of about £60. In May, 1897, another debt of over £70, incurred by improvements and other causes, was cleared off.

MEMORIALS.

The Chapel contains Memorials in the form of Tablets, Windows, a Lectern, Chairs, &c., which are described in the order in which they are placed in the building, starting from the right-hand side and ending on the left-hand side.

I. WINDOW in Chancel :—

This consists of four lights, and was presented to the Congregation by Miss Stooke, in 1890, in memory of her niece, Miss Annie Stooke daughter of Mr. John Stooke. The dedication of the Window took place on Sunday, March 20th, the 105th Anniversary of the Sunday Schools, when the Rev. W. Carev Walters preached from the text, John xxi, 16. In the dedication sermon Mr. Walters traced the effect of Art upon Christianity and Christianity on Art.

The Window was designed and executed by John Hardiman & Co., of Birmingham, and represents scenes in the life of Christ.

The first light has two figures—Jesus and Nicodemus,—and the text inscribed beneath “Except a man be born again he cannot see the Kingdom of God”

The second light has three figures—father, prodigal, and manservant,—from the Parable of the Prodigal Son, with the inscription “For this my son was lost and is found”

The third light contains three figures—Jesus, Mary, and Martha,—with the words “Mary sat at Jesus’ feet and heard his word”

The fourth light also contains three figures—Jesus between the two disciples on their way to Emmaus,—and the words “He expounded the things concerning himself.”

The dedication inscription runs thus, “In loving memory of Annie Stooke, born May 15th, 1858, died December 26th, 1885.”

II. TABLET, (Marble) :—

LANT CARPENTER, LL.D,
was born at Kidderminster, September 2nd, 1780,
was drowned off the coast of Italy, April 5th, 1840.

A faithful Preacher of the Gospel
He devoted to the study of the Scriptures
a mind ardent by nature, rich in learning,
and versed in philosophy.

And by sanctity of life as well as by force of Reason,
persuaded men to believe and to exemplify
the Truth as it is in Jesus.

From veneration for a character so pure and excellent
This Tablet is erected by the last of his school mates
in Kidderminster.

III. TABLET, (Marble) :—

To the memory of
WILLIAM HORSFALL,

For many years an active and faithful member of this church.
For the two years preceding his death he was a member of the Town Council
and Board of Guardians, and by his integrity and kindness won for himself the
high regard and esteem of his fellow-townsmen.

He died January 2nd, 1897,
Aged 56 years.

And was interred in the Old Cemetery, January 7th.

This Tablet is erected by his Widow as a token of her devotion and love.

IV. WINDOW :—

This window was put in in 1897, and consists of two lights. The first has the figure of the Woman of Samaria, and the second light that of Jesus. In the Window itself is the following text, “Whosoever drinketh of the water that I shall give him shall never thirst.” On a brass plate beneath, attached to the wall, is the following inscription :

In memory of Ida, wife of George J. Notcutt of Ipswich,
Daughter of the late William Talbot of Kidderminster,
Who died in 1896, and who had for many years worshipped in and
worked for this Chapel,
To which she remained strongly attached,
This window is erected by her husband.

V. TABLET, (Marble) :—

In Memory of
GEORGE WILLEY,
of Kidderminster,

Born March 14th, 1791, Died August 4th, 1875.

During his prolonged life he was a constant and sincere worshipper in this Chapel, and for many years, a devoted teacher in its Sunday School.

“ His end was peace.”

VI. WINDOW.

This window was erected in 1897, and consists of two lights. The subject is Joseph and Mary finding Jesus in the Temple disputing with the doctors. The first light contains two figures, Jesus and one of the doctors; the second contains Joseph, Mary, and another doctor. In the window is inserted the following inscription :

Erected to the memory of Sarah Frances, wife of
William Talbot, who died April 5th, 1894, by her children.

VII. TABLET (Marble) :

To the Memory
of
NICHOLAS PEARSALL,
Founder
of the adjacent Schools.
He died July 2nd, 1798,
Aged 71.

Rest, son of Peace! whose kind and soft controul
To gentlest temper charmed the yielding soul;
Long shall thy placid influence live, imprest
By fond remembrance on the mournful breast;
And each tumultuous feeling quit the frame
And each rude passion sleep at PEARSALL's name.

ANN, relict of the above Nicholas Pearsall, and the last survivor of the family of Fincher of Shell, in this County, died May 5th, 1806. Aged 82 years.

VIII. WINDOW:—

This Window consists of two lights, the one containing the figure of the Sower, and the other a field ploughed by oxen outside the walls of Jerusalem. Underneath the one are the words "Glory to God" and in the second, "in the highest." Underneath the Window and attached to the wall is a brass tablet, containing the following inscription:—

This Window
is dedicated to the loving remembrance of
William Talbot of Whitville
by his Widow and Children.

Born July 4th, 1806. Died July 2nd, 1887.

During his whole life he was a constant worshipper in this Church.

IX. TABLET, (Marble):—

In
Memory
of

GEORGE TALBOT, J.P.

Born March 14th, 1792; Died Sept. 4th, 1868.
And of

CHARLES TALBOT,

Born August 26th, 1804; Died March 25th, 1844.

Occupying high Social Positions
in this their native town, they devoted their
energies and intellectual powers to the
moral and religious advancement of
their fellow men, and for many years laboured
zealously in the
New Meeting Sunday Schools.

In grateful appreciation of their labours
This tablet was erected
And the Chapel repewed and improved by
many of their old pupils and friends.

"The memory of the just is blessed."

July, 1870.

X. TABLET (Brass):—

In loving Memory of
my grandparents,

HENRY TALBOT,

Who died Oct. 23rd, 1873,
Aged 70;

And CAROLINE, his Widow,
who died Jan. 15th, 1889,
Aged 87.

Erected by C. E. W.

"Blessed are the dead
which die in the Lord."

XI. TABLET, (Marble) :—

In Memory of

THE REVEREND RICHARD FRY,

For Twenty-five years Minister of this Chapel.

He well understood spiritual and civil Freedom

and Christian Truth,

and he faithfully maintained them.

In private and public life he was the advocate of

Whatsoever things are just, venerable and pure.

And

He endured many severe afflictions with the submission

and holy hope inspired by the Gospel.

In grateful remembrance of his labours and example

This tablet is erected by his surviving friends and hearers.

“I have waited for Thy Salvation, O Lord.”

Born, November Vth, MDCCCLIX: Died March XIIth, MDCCXLII.

Interred in an adjoining vault.

XII. The LECTERN :

This is made of brass, and is in the form of an Eagle resting on a ball, supported by a pillar, which is surrounded by three smaller pillars parallel thereto. It was placed in the Chapel on Sunday, March 15th, 1891, to the memory of Mrs. Talbot, of Oakland, and bears the following inscription:— “The gift of members and friends of the New Meeting Congregation, in loving memory of Mrs. Talbot, of Oakland, for 60 years a devoted and much-beloved member of this Church.—February 1891.”

The Lectern was made by Thomas Thomason & Co., Birmingham, and cost £40. (See Record, April, 1891.)

The Chancel contains two Chairs which belonged to Dr. John Hall, Bishop of Bristol, and came into the possession of the Church through members of the Rev. John Spilsbury's family.

In front of the Chancel, beneath the pulpit, is a stone Font, the gift of John Stooke, Esq., Brookdale.

On the Chancel Arch there is the following inscription:— “Worship the Lord in the Beauty of Holiness.”

THE BURIAL GROUND.

There are at present only three burial head stones in the chapel yard. Two are on the left-hand corner of the front of the Chapel, fixed in the garden wall, viz:—The first reads:

In Memory of

JAMES BADLAND,

Born, July 12th, 1783,

Died March 7th, 1838.

Also of

MARGARET BADLAND

His Wife,

Born February 22nd 1786.

Died December 8th, 1876.

The second stone reads :—

In Memory of
RHODA,
Wife of William Hopkins,
Who died March 29th, 1835,
Aged 74.
Also of the above
WILLIAM HOPKINS,
Who died Feby. 13th, 1841,
Aged 82.

The third head stone stands in front of the Chapel, on the righthand corner, and reads thus :

N. P.
1798.
In the School Yard, near
this spot
Lie the mortal remains of
NICHOLAS PEARSALL
Founder of the adjacent Schools
Who died A.D., 1798 —And
RICHARD FRY
Minister of the New Meeting House
Who died A.D. 1842.

This stone was removed in 1878 by
Pearsall's Trustees
To effect an improvement in
the School Yard.

THE VESTRY.



HE Vestry is a large and commodious room situate at the north-east corner of the Chapel, measuring 27 feet long and 14 feet wide. At the east end of the room its breadth is increased by an apse, which was specially made during the rebuilding in 1879, for the reception of Baxter's Pulpit.

The Vestry is interesting on account of some of the relics it contains, the chief of which is, of course, the above-mentioned pulpit. The following account of how it came into the possession of the New Meeting Congregation appeared from the pen of the Rev. Edward Parry, in the *Kidderminster Shuttle*, for September 10th, 1881. Mr. Parry says:—"We have always heard that Baxter's Pulpit was purchased by Nicholas Pearsall, one of the most active founders of the New Meeting. Our principal informant was Mr. Joseph Hopkins, a son of another of the founders. Mr. Joseph Hopkins died in February, 1856, and was probably nearly 70 years of age. He had a clear recollection of Pearsall, who took a warm interest in his religious instruction when a boy, and employed him, along with Lant Carpenter,—father of the famous philanthropist, Miss Mary Carpenter, and of the distinguished scientist, Dr. William Carpenter—as teachers in the Sunday School; and we have it from Mr. Joseph Hopkins that they met their class at five o'clock, on many a summer's morning in Mr. Pearsall's garden. Nicholas Pearsall was the founder of the Grammar School that bore his name. He was so favourably inclined towards his young protégé, Joseph Hopkins, that he wished to provide for his education for the medical profession. We do not think that the latter could have been mistaken in attributing the purchase and gift of the pulpit to Nicholas Pearsall."

The following account is taken from a "History of Kidderminster," by R. Pearce, published about 1845, but no date is stated:—"In the Vestry are still to be seen two curious chairs,* once the property of Dr. Hall, Bishop of Bristol; also another formerly belonging to the Rev. Job Orton, all three of which are in an excellent state of preservation. But that

*Now in the Chancel.



BAXTER'S PULPIT.

which strikes us with greater interest is the pulpit of the venerable Baxter, which was purchased in 1780, together with the pewing of the Parish Church, for a trifling sum. A gentleman, anxious to preserve it from destruction, bought it from the first purchaser for five pounds, and placed it in the Vestry of the New Meeting, where it may still be seen. It is rather a handsome production of its kind. It is of an octagon form. The pannels have long carved flowers on them, which are painted different colours, and some of the gilding still remains. There is a large octagon-shaped sound-board, surmounted by a crown upon a cushion; around the top is inscribed ‘And call upon his name, declare his works among the people.’—(Psalm cv). Upon the back is the inscription, ‘Anno 1621, Mistris Dawkx.’ A sentence encircles the pulpit, one word in each partition, from which it seems to have been presented to the parish church of Kidderminster by the above-mentioned lady.” (pp. 141-2).

Miss Sabin said that the pulpit was bought in the following manner:—All the woodwork of the old church was thrown out and heaped together in one place. Nicholas Pearsall, being desirous of securing the old pulpit, commissioned a Mr. Preene, a builder, to see the authorities of the church and buy all this old timber. Mr. Preene succeeded in buying it. Nicholas Pearsall took what he wanted out of it, had the pulpit repaired, and gave the remainder of the timber to Mr. Preene for his trouble.

This pulpit stood originally in the Parish Church, where Baxter occupied the post of “lecturer” at a stipend of £60 a year at first, and £90 a year afterwards. It was from this pulpit he preached to crowded congregations, and in order to accommodate them five large galleries were placed along the walls of the Church. The pulpit is older than his ministry, which commenced in April, 1641. The pulpit bears the date 1621 upon the carved panel which supports the beautiful sounding board, and it was presented to the Church by a lady whose name is inscribed upon it. “Mrs. | Alice | Dawks | widow | gave | this | pulpit | ” are the words on the panels. Above these is placed another inscription: “Praise the Lord.” Attached to the panel above the preacher’s head is a royal crown on a cushion in wood. It is well carved and coloured, and is a characteristic addition of Baxter himself. Tradition says that the pulpit was removed from the church as “rubbish” when it was undergoing certain repairs about

the year 1785; and that Nicholas Pearsall bought it for £5, and gave it to the New Meeting Congregation as the most valuable relic connected with Nonconformity,—for it is the very spring and fountain head of that section of the religious world. Nonconformity may be said to have taken its rise from this beautiful old pulpit, which Sir James Allanson Picton, of Liverpool, pronounced to be one of the finest specimens of Jacobean carving.

In the Vestry are to be found also “Baxter’s Complete Works,” consisting of four folio volumes, presented to the Congregation by the first minister of the Church, the Rev. Robert Gentleman. in 1790, and placed in small alcoves made specially for them in the walls. They are described on the title page thus :

The Practical Works of the late Reverend and Pious Mr. Richard Baxter,
In Four Volumes
With a Preface, giving some account of the Author, and
of this Edition of his Practical Works
Published in London in 1707.

CONTENTS:

VOL. I.—The Christian Directory.

VOL. II.—Reasons for Christian Religion.—Unreasonableness of Infidelity.—More Reasons for the Christian Religion.—Treatise of Conversion.—Call to the Unconverted.—Now or Never.—Directions and Persuasions to a sound Conversion—A Saint or a Brute—Mischiefs of Self-ignorance, etc.—Right Method for settled Peace of Conscience.—God’s Goodness Vindicated.—Directions for weak distemper’d Christians.—The Character of a Sound Confirm’d Christian.

VOL. III.—The Saint’s Everlasting Rest.—Treatise of Self-denial.—Crucifying the World by the Cross of Christ.—Life of Faith.—Divine Life.—Divine Appointment of the Lord’s Day,—Obedient Patience.—Dying Thoughts.

VOL. IV.—(A) Compassionate Counsel to Young Men.—Mothers’ Catechism.—Catechising of Families.—Poor Man’s Family-book.—Confirmation and Restoration.—Gildas Salvianus, or the Reform’d Pastor.

(B). Vain Religion of the Formal Hypocrite, and the Fool’s Prosperity the Occasion of his Destruction.—Cain and Abel.—Knowledge and Love.—Catholick Unity.—True and only way of Concord.—The true Catholick—One thing Necessary.—True Christianity: two Assize-Sermons—Making light of Christ.—Sermons of Death and Judgment (two).—Sermon of Repentance.—Sermon of Right Rejoicing.—What Light must shine in our Works.—About Melancholy.—How to do good to Many.—For the funeral of Mrs. Hanmer.—For the funeral of Mr. Stubbs.—Mrs. Cox—Mr. Ashurst.—Mr. Corbet.—Farewell Sermon at Kidderminster.—Directions for Justices of the Peace.—Some Letters wrote by him on special Occasions.

The Vestry also contains an arm-chair formerly in the possession of the Rev. Job Orton. On the walls there are hanging :

1. An Extract from a sermon on the death of the Princess Charlotte of Wales, Consort of the Prince of Saxe Coburg, preached at the New Meeting, Nov. 19th, 1817, the day of her interment, by the Rev. R. Fry, minister of the New Meeting House. Framed.

—This is written in the minutest and finest handwriting.

2. A very complete Ground Plan of Chapel, Schools, Houses, Yards, Gardens, together with elevation plans of Chapel, Schools, Grammar School, Parsonage, and corner house opposite. Framed.

—This represents the Chapel property as it was before any alterations were made.

3. Engraving of the Rev. and Learned Richard Baxter. Done from an original painting in the possession of the Rev. Mr. Benjamin Fawcett at Kidderminster. J. Spilsbury fecit. Published by J. Spilsbury, Engraver, Map and Print Seller, in Russell Court, Covent Garden. Augst. 1st, 1763. Pr. 1s. 6d.

4. Engraving of Dr. Lant Carpenter. N.C. Branwhite, del.. R. Woodman, sculp.

5. A Picture of "The Unitarian School House at Kidderminster, England, in 1865. This Drawing was presented to William Howe Green, by his old schoolmates, during his visit to England after an absence of twenty years in the U.S. of America. Nov. 7th, 1865."

—Mr. Green, in 1891, a short time before his death, presented this picture to Mr. George Holloway "for his long fidelity to the Unitarian cause and the New Meeting Schools." Mr. Holloway subsequently presented it for the Vestry.

The following lines on Baxter, in Latin and English, composed by the Rev. George Butt*, D.D., Vicar of Kidderminster, 1787, were given by the author to the Trustees. The lines, which are printed by hand, were declared to be of good latinity by Dean Stanley, when he saw them on his visit to Kidderminster to unveil Baxter's statue, in 1875.

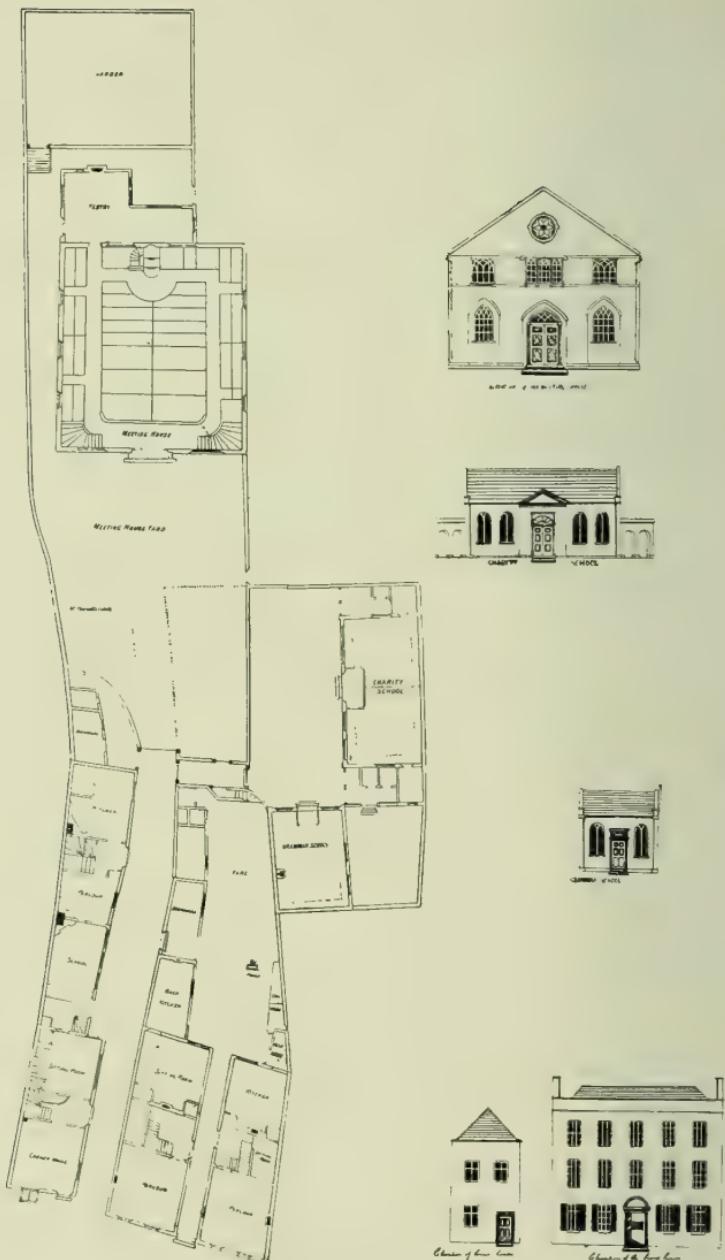
*Præcipue hic vigeat, vigeatque per omnia sæcla
 Gloria Baxteri—Tempus quo nemoper omne
 (Seu dotes animi expendas, pectus ve fidele)
 Sanctius absolvit pastoris munera sancti.
 Spretor opum fastus-q! tenax-q: illius honoris
 Impigra quem virtus dat paucis—constitit hostes
 Inter multiplices Baxterus ut athereus mons
 Tempestatum omni pulsatus turbine frustra.
 Unde ruit late flumen pluviale per arva
 Mesisq: exoritur multos memorata per annos.
 Eja age, rumpe moras, teq: excitet eximius vir
 Eloqui ditare hominum præcordia rivis,
 Lumine doctrinæ meliori lumine morum.
 Eja age, rumpe moras, Baxteri aequare labores
 Tenta, et disce cito incepti molimen inane.
 Sed licet interea, te : altem corde benigno
 (Quicunq: es, quodcunq: potes, tibi dummodo constes)
 Inservire aliis, Christoq: merente bearí.*

REV. G. BUTT.

*Dr. Butt was the father of the late Mrs. Sherwood, the Authoress.

(Translation).

Here let the name of Baxter long be known ;
Here let his glory live, whom none excell'd
In all the duties of the Pastor's care :
Whether his mental faculties you weigh,
Or the yet nobler virtues of his heart.
Vain pomp and worldly riches he despised ;
That fame which strenuous virtue gives the few
He saw, he sought, he seiz'd ; then rais'd his head
Tow'ring superior, like some cloud-capt cliff
Which scorns the fury of the stormy winds,
Whence rushed forth the fertilizing stream
To which the plenteous harvest owes its birth,
(An harvest long remembered through these plains.)
Thus Baxter stood, amid surrounding foes.
By his example fir'd—go, banish sloth :
Pour forth the streams of sacred eloquence,
Instruct, then add example's clearer light,
And gain a harvest of immortal souls.
Go, banish sloth ; and strive to equal him :
But vain th' attempt, let this at least be thine
(Whoe'er thou art, whate'er thy strength can do)
With pure benevolence to serve mankind,
And through a Saviour gain immortal bliss.



GROUND AND ELEVATION PLANS.

LAND AND PROPERTY.



TANDING in the entry in Church Street, and looking up to the Chapel, the land lying before one nearly to the entrance, with that upon which the corner house, to the left of the entry, is built, belongs to the Pearsall Trust; as also does the land under the Schools and Pearsall's Room, and the School Yard. It is only the land under, along the passage by the side, and at the back of the Chapel, that belongs to the Congregation; but they have the right of way from Church Street up to the Chapel. The land of the Parsonage House (County Court Offices and Mr. Foster's shop) belongs to the Parsonage Trust.

The Chapel Building belongs to the New Meeting Congregation through their Trustees; the Day Schools, Pearsall's Room, the Chapel-keeper's house, the cottage, and the corner house below belong to the Pearsall's Trust.

The Parsonage House, consisting of two tenements, is vested in trustees. In this connection it may be interesting to quote what Mr. William Scott, of Stourbridge, says about it in his "Memoirs of Dissenting Churches,"—a MS. history in the possession of the old Presbyterian (Unitarian) chapel of that town. He says (p. 597,) "Mr. Edward Butler, by a will dated 1711, bequeathed £50 to the Rev. J. Spilsbury and Chewning Blackmore, which sum he afterwards directed by a paper in his handwriting to be applied to the building of a parsonage for the Dissenting Minister of Kidderminster. When the separation took place the place of worship was held in possession of the Independents; the parsonage—of the New Meeting Society." And on p. 594 he also says: "Upon the separation above alluded to, occasioned by difference of sentiment, this Society, dissenting from the tenets of Calvinism, formed a considerable and respectable body, though the former one retained a majority of members of the once united Church. The meeting [house] remaining in possession of the former society, this had the parsonage house, two tenements under one roof, as an allotment of property."

The above is the only reference to the gift of £50 from Edward Butler towards the building of a parsonage. The

trust deed does not mention any such gift, but states that the Rev. John Spilsbury made indentures, Dec. 26th and 27th, 1720, between himself and seven others, (including his three sons, John, Hall, and Francis Spilsbury) placing a dwelling house called Pitt's House, lately used as two dwellings, with shops, gardens, &c., situate in Church Street, upon trust for the benefit of the Rev. John Spilsbury during his lifetime, and after his lifetime to any purpose they were pleased, even to their own use. But by the indentures of Dec. 26th and 27th, 1732, the then trustees, "with moneys in their hands, and by their own and other charitable contributions, had pulled down the said buildings and had erected a good and substantial brick messuage, brewhouse, and stable in the place thereof," and granted it to the use of the minister "of the congregation of His Majesty's Protestant subjects" known by the name of Presbyterians, who should be chosen "by and with the approbation and consent of the said" Trustees, "their heirs or assigns or the major portion of them." New indentures to the same effect were drawn up June 22nd and 23rd, 1770, and a further one on Nov. 12th, 1789, with exactly the same conditions. Should Presbyterians be at any time deprived of their religious liberty then the Trustees can devote the trust to any purpose they may think fit.

The first minister who lived in one of the houses was "Matthew Bradshaw, gentleman," third minister of the Old Meeting, the other house being occupied at the time by "Mary Spilsbury, widow," probably the widow of the Rev. John Spilsbury who put the houses in trust.

The following are the names of Trustees mentioned in deeds relating to the New Meeting Parsonage House Trust:—

Appointed 27th December, 1720 :—

John Spilsbury, Clerk	Joseph Butler, Mercer
John Spilsbury, Gentleman	Richard Witton, Gentleman
Hall Spilsbury	William Climor, Clothier
Francis Spilsbury	Henry Pearsall, Tammy Weaver

Appointed 27th December, 1732 :—

John Spilsbury	Daniel Edge, Miller
Hall Spilsbury	Josiah Tramley, Miller
Francis Spilsbury	Henry Nicholls, Malster
Joseph Butler	Nicholas Pearsall, Stuffmaker
Richard Witton	Thomas Housman, Stuffmaker
James Hancox, Gent	Joseph Hanbury, Stuffmaker
Joseph Taylor, Gent	John Crane, Stuffmaker
Henry Crane, Woolstapler	Joseph Williams, Stuffmaker
John Hornb'ower, Mercer	Jacob Walker, Stuffmaker



THE MANSE.

Appointed 23rd June, 1770 :—

Francis Spilsbury	John Jeffreys, Miller
Henry Crane	Matthew Jeffreys, Miller
Nicholas Pearsall	Nathaniel Nicholls, Maltster
Sergeant Hornblower, Mercer	Nicholas Pearsall, jun., Weaver
John Richardson, Linen Draper	Sergeant Crane, Woolstapler
John Butler, Gentleman	Nicholas Penn, Weaver
Joseph Hancox, Scythe Maker	

Appointed 12th November, 1789 :—

John Richardson	Thomas Read, Woolstapler
Matthew Jeffreys	Richard Burford, Stuff Weaver
Nicholas Pearsall	William Roberts, Weaver
Nicholas Penn	William Best, Weaver
Jonathan Stokes, Doctor of Physic	Joseph Broom, Carpet Manufacturer
William Hornblower, Mercer	William Penn, Carpet Manufacturer
Richard Watson, Gentleman	

Appointed 2nd October, 1814 :—

Daniel Best, Counterman	Daniel Wagstaff, Carpet Manufacturer
William Penn	William Hopkins, Grocer
Thomas Read	John Jefferys, Esquire
Richard Burford	George Talbot, Carpet Manufacturer
William Roberts	John Broom, Carpet Manufacturer
Rev. Richard Fry	Richard Watson, Carpet Manufacturer
John Wagstaff Counterman	

Appointed 16th April, 1835 :—

William Penn	Robert Scott, Esquire
William Hopkins, sen.	William Hopkins, jun., Grocer
John Jeffreys	George Talbot, jun., Carpet Man'turer
George Talbot, sen.	James Badland, Carpet Manufacturer
John Broom	Edward Broadfield, Carpet Man'turer
Rev. Richard Fry	Thomas Hopkins, Carpet Manufacturer
Henry Talbot, sen., Esquire	William Talbot, Gentleman

Appointed 1st May, 1865 :—

George Talbot	William Green, Merchant
William Talbot	George Gower Woodward, Carpet M'r.
Rev. Edward Parry	Edward Broadfield, Postmaster
Henry Talbot, Esquire	George Holloway, Auctioneer
William Grafton Hopkins, Grocer	William Henry Talbot, Gentleman
George Hopkins, Wine Merchant	John Stooke, Carpet Manufacturer
Charles Davis Badland, Maltster	John Arthur Talbot, Gentleman

"The Manse" is the generous and noble gift of Miss Selina Stooke, of Brookdale, Blakebrook, to the New Meeting Congregation for the use of the minister for the time being. It was bought from Miss Kent, niece of William Henry Talbot, Esq., on Friday, February 26th, 1897. It is situated at Short-heath, and was previously named "Arden House." The Trust Deed for the Manse is a distinctly Unitarian one, and not open, as that of the Chapel is.

The first Trustees of the Manse, appointed December 2nd, 1897, were Charles Davis Badland, William Henry Talbot, Charles Isaacs, Albert Cowell, Joseph Arnold, Geo. Holloway, Arthur George Hopkins, Benjamin Hepworth, John Oxford North, Edward Robinson, William Winbury, Thomas Cave, John Stooke, and Charles Hardiman.

Other endowments are (1) those of Nicholas Pearsall, who left £300 (now representing the sum of £428 11s. 6d.) on trust, the interest of two-thirds to be devoted to the New Meeting Congregation; the interest of one-sixth to the Charity or Day Schools; and of one-sixth to the Sunday Schools. (2) Mrs. Sergeant Crane, who left the interest on £357 2s. 10d. to the New Meeting Congregation. (3) George Talbot, who left £500 upon trust, the interest of £200 to be given towards the minister's stipend; the interest of £200 to the Day Schools and the interest of £100 to the Sunday Schools. (4) Bishop Hall, who left £5 a year to be devoted to teaching poor children in Kidderminster, and 5s. for books. When the High Street Schools were divided the New Meeting received this endowment as their share. (5) An anonymous donor, who left £1000, the interest of which is to be devoted to the minister's stipend only. [See Trusts].

THE CHURCH SERVICES.



BEFORE the founding of our Church the Nonconformists of Kidderminster held their services at times which would not clash with the hours appointed for the services at the Parish Church. But after the separation from the Old Meeting both Congregations made the hours of service identical with those of St. Mary's:—11 a.m., and 6.30 p.m. The morning service at the New Meeting was altered about 1870, during Mr. Lunn's ministry, from 11 a.m. to 10.30 a.m.

The conduct of the services at first was what is called "free," that is, it was left entirely in the hands of the minister. Liturgies, such as Benjamin Carpenter's, the Essex Street, and others were often used as a "directory" in the New Meeting pulpit; but they must be distinguished from our modern liturgies inasmuch as they were intended simply for the discretionary use of the minister, and not for the congregation generally. The question of a liturgy for the use of the congregation as well as for the minister was first broached on Dec. 17th, 1843, during Mr. Gibson's ministry; but as it did not meet with much support, Mr. William Talbot, who introduced it, withdrew his notice. The question came up again in 1861, but it was not until the year 1870, in Mr. Lunn's time, that a congregational liturgy was first adopted and used. Tradition says that this was an agreeable change, made to save the congregation from the peculiarities of ministers—especially their long prayers. But perhaps ministers were not the only ones with peculiarities. Members of the congregation also had their little idiosyncracies, as may be seen from the following letter of the Rev. Edward Parry, which appeared in the *Shuttle* for September 17th, 1881. The letter throws light on three very interesting points in the history of our services, viz: the custom of sitting while singing, the change from the New Year to the Christmas service, and the change of the hymn books used. He says "When for the first time the custom of having divine service on New Year's Day (which really was a Presbyterian habit) was discontinued, and one on Christmas Day substituted, the rash innovator met with

vigorous protests and a commination as severe as if he had sold the people to Popery, or Episcopacy at least. Nor shall we ever forget the diplomacy and efforts it took to induce the congregation to give up the indolent and reprehensible Presbyterian practice of remaining seated while they sang.* Never till his latest day did one of the largest subscribers and most estimable members of the congregation forgive this innovation, and the hardly less terrible one of substituting Martineau's noble hymn book for the bald, prosaic, and soul-deadening compilation of the Presbyterian Dr. Kippis." It is said that an old and respected member never would stand up for the singing, but sat down to the day of his death, and he persevered in the other old custom of standing up for prayers, which was usually done with back toward the pulpit. Another old and honoured member was horrified when a Christmas service took the place of the New Year's service. He never gave up going to the New Meeting House every New Year's Day, and sat alone there for the customary time as though the usual service were held. It may perhaps be inferred, from what has been said above, that probably one of the chief reasons why Martineau's Hymn-book was so strongly opposed was that it contained that hymn of Montgomery's beginning with the words "Stand up and bless the Lord," which was a direct challenge to the sitters-down.

It was not until the Liturgy was adopted, in 1870, that the minister wore a gown in the conduct of the services. The Liturgy was thought incomplete without the old Geneva garment.

Accurate information has not been available with regard to the earliest hymn books used. There must have been one before Kippis's, as the Congregation was founded several years before his was published. Tradition says, through the Rev. Edward Parry and Mr. Richard Eve, that it was probably Doddridge's hymn book that was first used, then Kippis's first edition, and afterwards Kippis's with a supplement, as there are copies of both these books in the safe keeping of the Church's treasure store; but at Bewdley the Psalms and Hymns of Dr. Watts were used until 1858. Then came (Jan. 1st, 1863) Martineau's "Hymns for the Christian Church and Home," commonly known as "the old Martineau," to distinguish it from his later book, "Hymns of Praise and Prayer." This book was used for many years, but the need of a change was felt, and the question of a new hymn book

*Sitting to sing was the rule with most Dissenters, except Methodists.

was raised in Committee in October, 1881. The idea of a change did not meet with much approval, and a compromise was arrived at, by which it was agreed the "old Martineau" should be used in the morning services, and the "Sunday School Hymn Book" (published at Essex Hall, London) be used at the evening services. This state of things continued until 1894, when at the Congregational Meeting, held on April 29th, it was resolved to adopt the "Berwick Hymnal," as revised by the Rev. Charles Hargrove, M.A., and that 500 copies be ordered; 400 to be placed in the Chapel for the free use of the congregation, and 100, unbound, to be sold for private ownership. This book was issued to the congregation on Sunday, July 28th, 1895, and is now much appreciated, having found a warm place in the hearts of the people. (See *Record* for November, 1881; November, 1891; April, 1894; and August, 1895).

The Music connected with the services of the Church was at first supplied by the flute, 'cello, violin, &c. In those olden days the flute was played by Mr. James Cowell, the 'cello by Mr. Joseph Price; while Mr. Joseph Hopkins was the bass singer, and Mr. Crannidge conducted. This is as far back as the memory of the oldest member can carry us. The first Organ was purchased in 1846, at a cost of £85, or with fixing, £94 10s. The second Organ, for which the galleries were lowered, was put in when the chancel was built in 1879.

The Organists have been : Mrs. Smith, 1846—Dec., 1857; Mr. Pickles, Dec., 1857—April, 1858; Mr. S. Tayler, April, 1858—May, 1861; Mr. G. Gill, May, 1861—April, 1863; Mr. Dredge, April, 1863—Aug. 1876; Miss C. Badland, Aug., 1876:

Miss Badland has given her services in this, and many other ways, voluntarily. In March, 1882, an address, giving expression to their high appreciation of her valuable services, was presented to Miss Badland on behalf of the Congregation, by Mrs. W. Talbot. The address was illuminated by Mr. Fergus Haycock. (*Record*, April, 1882).

Apparently no further recognition of Miss Carrie Badland's services was made until she had completed her twentieth year of voluntary service as Organist and Choir Leader. At the annual Business Meeting of the Congregation, on Tuesday, October 27th, 1896, which was followed by a Soiree, a second presentation was made to Miss C. Badland, consisting of an illuminated address (designed and worked by Mr. W. Winbury) a lady's Chippendale writing table,—suitable for her public work in the town,—a solid silver inkstand, and a diamond

brooch. The Boys' Schoolroom was crowded on the occasion, and the presentation was made, on behalf of the Congregation, by Mr. Evans. A full account of the proceedings, with list of subscriptions, may be seen in the *Record* for November, 1896. The following is the address:—

Kidderminster, October 27th, 1896.

To Miss CAROLINE BADLAND,

On behalf of the New Meeting Congregation, we, the undersigned, beg your acceptance of this Address and accompanying Present as a very slight token of our affection and appreciation of the devotion and love you have always given to the work in connection with the Church and Schools, and particularly to the duties of Honorary Organist during the past twenty years.

We are all aware that the work has been a great happiness to you; but we cannot let this opportunity pass without testifying, in a permanent form, our gratitude for your unwavering zeal and faithfulness in the work you undertook so willingly then, and have so patiently and successfully carried on until now.

We trust that the years to come will be as fruitful in good to others, and in joy to yourself as those of the past have been; and our prayer is that you may be spared many years to carry on a noble work here, and also in connection with the public Education in this town, to which we are proud you were recently elected.

We are, dear Miss Badland,

Signed on behalf of the Congregation,

E. D. PRIESTLEY EVANS, Minister.

ARTHUR HOPKINS, Treasurer.

JOSEPH HIGHFIELD, } Wardens.
ALFRED BARKER, }

SPECIAL SERVICES.

In addition to Special Services on behalf of the Day and Sunday Schools, which are noticed in their proper places, there have been others of interest, which are given below:

(1). CENTENARY SERVICES.

The celebration services of the New Meeting Centenary began on Sunday February, 26th, 1882, when the Rev. R. A. Armstrong, B. A., of Nottingham, preached two admirable sermons to large congregations. On Tuesday morning, Feb. 28th, there was a large and influential congregation present when the Rev. Charles Beard, B.A., of Liverpool, preached an able and eloquent sermon from the words "But I was free born," (Acts xxii, 28). In the afternoon a public luncheon was held in the Masonic Club Assembly-room, Mill Street, and was largely attended. Mr. W. Talbot presided. In the evening a very successful Soiree and Public Meeting was held in the Town Hall, presided over by Mr. John Stooke, and addressed by the Revs. R. A. Armstrong, B.A., and W. C. Walters, followed by a musical programme. [See *Shuttle*, March 4, 1882.]

(2). CONFIRMATION SERVICES.

DATE.	OFFICIATING MINISTER.	NO. OF CANDIDATES.
1878.	Rev. William Gaskell, M.A., Manchester	.. 32
1879.		
Nov. 7th, 1880.	Rev. Charles Wicksteed, B.A., London	.. 23
July 3rd, 1881.	Rev. Jas. Drummond, B.A., M.N.C., London	21
June 25th, 1882.	Dr. Sadler, Hampstead, London	.. 34
Dec. 23rd, 1883.	Rev. Professor J. Estlin Carpenter, M.A.	.. 34
Dec. 14th, 1884.	Rev. W. Carey Walters	.. 31
1885.		
1886.		
Sep. 25th, 1887	Rev. W. Carey Walters	.. 17
Jan. 24th, 1892.	Joseph Wood, Birmingham	.. 12
March 20th, 1899.	Rev. J. Estlin Carpenter, M.A., Oxford	.. 30

(3). FRIENDLY SOCIETIES' ANNUAL SERVICES.

On Sunday afternoon, May 10th, 1885, the members of the Kidderminster District of the Independent Order of Oddfellows, Manchester Unity, held their annual church parade, and attended service at the New Meeting House. This was the first service of the kind held in the Chapel, and the building was crowded in every part. The procession was headed by the Mayor (W. Green, Esq.,) and the Borough Member, (John Brinton, Esq.) Over 400 members of the Society were present, and the Rev. W. Carey Walters preached from the text "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." The collection amounted to £15 5s. 4d., which was considerably in advance of any previous year.

On Sunday, July 14th, 1885, a Service was held on behalf of the Railway Servants' Widows and Orphans' Fund; the Rev. W. Carey Walters preached to a fairly numerous congregation, and the collection amounted to £7 15s. 1d.

On Sunday afternoon, May 7th, 1893, the members of the combined Orders of Foresters and Oddfellows held their annual church parade, attending service at the New Meeting, which was crowded by a congregation of between 700 and 800 people. The Rev. Priestley Evans preached from Rom. xiv, 7. The collection was £12 15s. Od., a larger sum than for several years previously. The *Shuttle* for May 13th contains a full account.

On Sunday afternoon, September 15th, 1895, the second annual parade service in connection with the Juvenile Oddfellows was held at the New Meeting House, when the Rev. E. D. Priestley Evans preached. The collection was about £3, a little more than that of the first parade, held at St. George's Church the previous year.

(4). TOWN HALL SERVICES.

A new move was made soon after the commencement of Mr. Walters' ministry in Kidderminster, by holding popular services in the Town Hall, on Sunday evenings, mainly for the purpose of attracting men and women who attended no place of worship. These services were most successful, the hall being frequently filled to overflowing. Four such services were held in November, 1881; also in March and November 1882, and a Harvest Festival on October 7th, 1883.

(5). COMMUNION SERVICES.

At first a list of all Communicants was kept, and later on, in 1858, a roll was kept with the attendances at Communion marked under the dates of services. Perhaps the marking of this roll had relation to the requirements of the Trust Deed, which allowed male communicants to have a voice in the Church government. On Oct. 30, 1887, a resolution was passed "That unfermented wine be used at Communion Services." The silver communion cups (three) are of different dates and designs. The two pewter plates are engraved "Kidderminster New Meeting, 1782." The electro-plated flagon was added in 1863.

(6). MINISTERS' MEETINGS.

The Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and neighbouring Counties was founded in 1782 (the year of the founding of the New Meeting.) The following are the dates of meetings held in Kidderminster:

DATE.	PREACHER.	TEXT.	ENTERTAINED BY
1786, Aug. 8	Mr. Beesley	Psalms xxxi, 23	
1787, May 8	Mr. Gummer	Rev. iii, 19	
1791, May 3	Mr. Cole	II Peter i, 4	
1814, July 12	Rev. J. Holland, Bolton	Rom. xv, 5, 6	
1817, July 8	Rev. J. Yates	Mat. xxi, 36-41, 38	
1818, June 2	Rev. James Scott	Luke i, 6	
1819, July 6	Rev. J. Kentish	Titus ii, 14	
1842, Mar. 15	Rev. M. Gibson's Ordination Services		
1853, April 19	Rev. A. W. Worthington	John vii, 16, 17	George Talbot
1855, Oct. 9	Rev. J. Gow, Chelten'm.	I Cor., xiii, 13	Henry Talbot
1857, Oct. 6	Rev. B. Wright	John iii, 1-3	William Talbot
1858, Oct. 5	Rev. Hy. McKean	Rom. vii, 6	Henry Talbot
1867, Oct. 8	Rev. John Wilson	II Tim., iv, 1-5	George Woodward
1870, Dec. 7	Rev. M. Gibson	John v, 39	William G. Hopkins
1871, Sep. 26	Rev. J. Wilson, B'ham.	Matt. xxiv, 35	William Talbot
1877, Aug. 1	Rev. John Gordon	II Corr. iii, 18	William Green
1879, Nov. 4	Dr. Laird Collier	John xvii, 16	The Congregation
1880, Nov. 8	Rev. C. Wicksteed	Acts. ix, 30	The Congregation
1882, Feb. 28	Rev. Charles Beard	Acts xxii, 28	William Talbot
1886, Nov. 2	Rev. G. H. Smith	(Paper)	Congregation, at Masonic Hall
1889, Oct. 1	Rev. Jas. Crossley	"	Tea in Schoolroom
1892, Sep. 19	Rev. J. C. Street	Hosea x, 12	Tea in Schoolroom
1898, July 20	Rev. L. P. Jacks	Exodus xx, 7	Luncheon at Black Horse Hotel
		...	" "

(7). SUNDAY SCHOOL CENTENARY SERVICES.

The Centenary Celebration of the Sunday Schools took place on Sunday, July 12th, 1885, when sermons were preached by the Rev. W. Carey Walters, morning and evening. In the afternoon, at 3 o'clock, there was a Service of Song, entitled "St. Paul," given by the Choir and Scholars.

COLLECTIONS.

The Collections for the Day and Sunday Schools are given in the chapters which deal with their history. Other principal Collections have been :

FOR ORGANIST.

	£	s.	d.		£	s.	d.		£	s.	d.			
1858 Feb.	28..	2	5	7	1863 June	30..	2	18	6	1872 Feb.	25..	4	6	0½
Aug.	15..	1	18	3½	Oct.	5..	3	3	4	..	4	10	3	
1859 Feb.	..	1	12	5½	1864 Mar.	2..	3	4	8	1873 Jan.	25..	4	12	9
Aug.	28..	1	18	4	Oct.	15..	3	10	9½	July	20..	4	18	0
1860 Mar.	15..	1	18	11	1868 Mar.	26..	2	11	11	1874 Jan.	11..	5	7	2½
Oct.	1..	1	14	8	Sept.	20..	3	1	7	Aug.	16..	4	8	2½
1861 Mar.	25..	1	17	8	1869					1875 Feb.	21..	5	8	11
Aug.	25..	2	18	8½	1870					Aug.	15..	3	19	3½
1862 April	1..	3	10	2	1871 Three					1876 Feb.	13..	5	17	4
Sep.	20..	3	7	2	Collections	12	4	3½		Aug.	20..	3	11	9½

FOR CHOIR EXPENSES.

1877 May	13..	4	13	1½	1884 Aug.	17..	5	3	6	1892 Dec.	18..	2	12	0
Sep.	30..	2	13	7	1885 Jan.	18..	3	4	3	1893 April	16..	2	18	11
1878 Mar.	3..	4	12	2	Mar.	22	(and			Dec.	17..	2	6	11½
Sep.	8..	2	4	9	Incidental	3	5	3	1894 April	15..	2	9	10	
1879 Mar.	16..	3	15	9	July	26..	4	2	3	Dec.	16..	3	12	0½
Oct.	19..	1	18	6½	Nov.	22..	5	1	9½	1895 April	21..	2	10	2
1880 April	11..	4	7	7½	1886 April	25..	4	2	1	Dec.	8..	7	1	9
Oct.	17..	5	0	0	Nov.	21..	5	4	4	1896 July	19..	4	18	10½
1881 Feb.	20..	5	6	5	1887 May	29..	4	6	1	Dec.	20..	4	10	11
Aug.	21..	5	7	0	Dec.	18..	3	16	11	1897 Aug.	8..	3	17	0½
1882 Jan.	15..	4	6	3½	1888 July	22..	3	10	9	Aug.	22..	2	15	8
Aug.	27..	5	2	6	1889 May	12..	2	13	5½	Dec.	19..	4	19	6
1883 Mar.	18..	6	9	0½	1890 Jan.	26..	2	3	6½	1898 July	17..	4	11	9½
Sep.	23	(and			July	13..	3	14	6½	1899 Jan.	29..	4	10	8
Incidental	5	5	0	1891 Mar.	8..	2	16	10½	July	16..	4	15	0	
1884 Feb.	17..	4	8	2	1892 July	24..	2	16	2½	1900 Jan.	14..	4	1	7

INFIRMARY COLLECTIONS.

1865 Jan.	31..	6	3	6	1881 Oct.	30..	11	3	6	1892 Oct.	30..	5	10	7½
1866 Mar.	22..	4	17	0	1882 Oct.	29..	12	14	6	1893 Oct.	29..	6	0	9
1872 Mar.	10..	6	0	0	1883 Nov.	11..	12	15	0	1894 Oct.	28..	9	9	0
1873 Oct.	27..	7	2	11	1884 Oct.	26..	7	10	0	1895 Oct.	27..	4	5	9
1874 Oct.	25..	5	18	11	1885 Oct.	25..	7	15	2½	1896 Oct.	25..	4	0	10½
1875 Oct.	31..	6	10	9½	1886 Oct.	31..	15	1	6	1897 Oct.	31	and		
1876 Oct.	29..	7	15	11	1887 Oct.	30..	6	1	4	Nov.	7			
1877 Nov.	18..	7	18	6	1888 Oct.	28..	5	19	8	(Evening)	4	14	3	
1878 Nov.	17..	6	9	9	1889 Oct.	27..	3	5	3	1898 Oct.	30..	4	6	7
1880 Oct.	3 (Out				1890 Oct.	26..	5	2	9	1899 Oct.	29..	3	7	0
of Harvest					1891 Oct.	25..	5	12	0½	1900				
Festival)	12	15	4											

MIDLAND CHRISTIAN UNION COLLECTIONS.

	£	s.	d.		£	s.	d.		£	s.	d.
1873 June 22..	5	10	2½	1883 May 20..	4	19	5	1892 Mar. 13..	2	15	6
1874 June 21..	3	10	11	1884 May 18..	5	13	0	1893 Mar. 19..	3	11	5
1875 June 13..	4	15	9½	1885 April 26..	7	0	3	1894 Mar. 11..	3	8	7
1876 July 9..	3	11	4½	1886 July 18..	3	3	3	1895 Mar. 10..	3	12	0
1877 July 8..	3	11	7½	1887 April 17..	10	16	3½	1896 Mar. 15..	6	7	0
1878 July 28..	4	14	6	1888 April 22..	4	1	2	1897 Mar. 14..	3	5	6
1879 July 29..	2	14	10½	1889				1898 Mar. 13..	2	8	6
1880 July 18..	9	1	0	1890 Dec. 14..	3	14	7½	1899 Mar. 12..	2	10	0
1881 July 24..	11	8	0	1891 June 28..	3	5	0	1900 Mar. 11..	2	15	11
1882 July 23..	9	1	6								

HARVEST FESTIVAL COLLECTIONS.

	£	s.	d.		£	s.	d.		£	s.	d.
1880 Oct. 3..	18	13	4	resuming the pas-	1892 Sep. 25..	10	5	0			
1881 Oct. 2..	9	1	6	torate)" .. 30	10	4	1893 Sep. 17..	10	17	7	
1882 Sep. 24..	20	0	9	1887 Sep. 25 (Mr. Walters'	1894 Sep. 30..	9	13	8			
1883 Oct. 7..	12	2	9½	(farewell) 10	14	0	1895 Sep. 29..	9	6	6	
				(own Hall.)	1888 Oct. 7	(3		1896 Sep. 20..	20	4	0
1884 Sep. 14..	11	8	8	services) .. 17	5	3½	1897 Sep. 26..	15	17	7½	
1885 Sep. 13..	21	0	0	1889 Sep. 29 do. 7	17	8	1898 Sep. 25..	15	10	0	
				(Four Services.)	1890 Sep. 28 do. 15	7	11	1899 Sep. 24..	9	12	0
1886 Oct. 2	(Mr. Walters	1891 Sept. 20..	10	3	1½	1900					

BRITISH AND FOREIGN UNITARIAN ASSOCIATION COLLECTIONS.

	£	s.	d.		£	s.	d.		£	s.	d.
1889 Dec. 22..	3	5	7	1894 Nov. 11..	2	13	4	1898 Nov. 13 & 20			
1890 Nov. 9..	3	17	0	1895 Nov. 10..	2	14	3		(13th, Rev. Stopford		
1891 Dec. 30..	3	0	0	1896 Nov. 8..	2	14	0	A. Brooke)	14	10	3
1892 Nov. 13..	3	8	8	1897 Nov. 14..	2	6	9	1899 Nov. 19	2	19	0
1893 Nov. 12..	3	0	0					1900			

MISCELLANEOUS COLLECTIONS.

	£	s.	d.
1857 Collection and Subscriptions for the Transylvanian Unitarians.			
1865 Oct. 22, Collection for the School Building Fund, Rev. William Gaskell, M.A., Manchester.			
1871 Sept. 29, Collection for Sick and Wounded in the French and German War ..	..	..	..
1871 Oct. 29, For Chicago Relief Fund ..	..	..	..
1878 Oct. 20, Collections for Library. Sermons by Mr. Gaskell ..	16	0	0
1885 Jan. 4, For Vicar's Fund. Thanksgiving for decrease in Fever Cases ..	..	..	..
1887 Nov. 28, Whitchurch Chapel ..	..	..	..
1891 Jan. 18, General Booth's Fund ..	..	..	..
1891 Nov. 8, Manchester College Building, Oxford ..	..	..	..
1895 Aug. 18, Liberator Relief Fund ..	..	..	..
1896 April 19, Mayor's Armenian Relief Fund ..	..	..	..
1897 Feb. 14, Indian Famine Fund ..	..	..	..
1899 Nov. 12 (Evening). Mayor's Reservists' Fund (South Africa) ..	8	15	6
1900 May 27, Indian Famine Fund ..	..	..	..

THE SUNDAY SCHOOLS.



THE history of our Sunday Schools cannot be better introduced than by a quotation from the Memoir of Dr. Lant Carpenter which connects the man to whom we are almost entirely indebted for our Church with the origin of the Sunday Schools.

On the ninth page of the above Memoir (1842), we read: "Mr. Pearsall was a man of leisure and of a thoughtful, contemplative mind, and was enlightened beyond many of his age, especially in regard to religious truth and the great objects of Christian benevolence. He established a Sunday School upon his own estate, about the same time that Mr. Raikes* began one at Gloucester, and without knowing that the idea had occurred to anyone else. He subsequently was very active in instituting a Sunday School in connexion with his own religious Society, assembling in the New Meeting, Kidderminster. . . . While yet a boy Dr. Carpenter aided his paternal friend in teaching the Sunday scholars; and it subsequently occurred to him, probably when about the age of eleven, that some plan might be devised for giving them more extended instruction during the week. A difficulty, however, presented itself; these boys were accustomed to begin their daily labour at five o'clock in the morning, and to continue it till late in the evening; but this did not deter either him or them. At four o'clock they awoke him, both in winter and summer, and in the summer under a mulberry tree, at other times in a little summerhouse without fire, they received their hour's instruction in writing, arithmetic, and other branches of useful knowledge. We believe that all these youths grew up to be useful members of society. In one instance at least a great and lasting benefit was conferred. Aided by the education thus imparted, one of his scholars advanced himself to a very respectable station, and died a little before his early friend, an alderman in his native town, always most gratefully acknowledging the obligations under which he lay to the kind instructor of his boyhood. . . . He was instructing the children of neighbours—boys of his own age, differing from himself it is true in station and extent of knowledge; but in Kidderminster the tie was at that time peculiarly close which bound together the various classes of society; and

*Robert Raikes founded Sunday Schools at Gloucester in 1780.

among boys artificial distinctions would be but little felt. This feeling of familiarity led them freely to tell him their difficulties, which his active mind was fertile in expedients to enable them to surmount. . . . He had no companions at home of his own age, nor any social pleasures, except in the society of his elderly friend (Mr. Pearsall); but in thus administering to the wants of his young neighbours, and in intercourse with the poor around him, his affections were strengthened, and by degrees that warm sympathy and active Christian benevolence were cherished which made him so great a blessing to society.

. . . At one period the scene of his instructions was the Vestry of the New Meeting, and he was fond of sitting in Baxter's pulpit, which was preserved there as a relic."

The above interesting record gives us a clear account of the connection of Nicholas Pearsall with the founding of our Sunday School. We have a very lucid view of the conditions of teaching in those early days, and we see how at the very beginning that noble tradition was established which has been handed down from that time to this, and which is still full of life and vigour,—the desire for improving and improvement, intellectually, morally, and spiritually. May this tradition ever be the guide of all who are or will be connected with the New Meeting!

Our Sunday Schools, however, were opened when Lant Carpenter was too young to teach. The earliest record is an old book of "Catechumens," containing the names of scholars who were taught various catechisms. According to this book the school started with three classes. The first class started its work on May 1st, 1785; but judging from the attendance marks was held very fitfully, although from the "Church Book" it may be seen it was intended to conduct the classes fortnightly at first. This class started with twelve members and by October, 1786, had 52 members, ranging from four up to fifteen years of age. Some of the surnames are, Watson, Stockall, Edge, Penn, Grove, Lowbridge, Star, Westwood, Crane, Kiteley, Coates, Hawkes; also Sarah Gentleman, five years of age, living in Church Street, and Lant Carpenter, four and a half years of age, living in Vicar Street (which must therefore be the street where Mr. Pearsall resided). This class was taught Watts's First Catechism. The Second Class was divided into sections for boys and girls. The Boys started May 1st, 1785, with thirteen members, which number rose to thirty-four in November, and to forty-three by February,

1786. The Girls started May 15th, 1785, with twenty-five members, which increased to thirty in June, to forty-six in October, 1786, and to sixty-five by March, 1787. In both branches of this class the text-book used was Watts's Second Catechism. The scholars varied in age from five and a half to sixteen years. Class III was a mixed class like Class I, and started with twenty-five members on May 8th, 1785, and increased to forty in November, 1786. The scholars' ages in this class ranged from ten to seventeen years, two only being younger than ten years. The text-book used was the Rev. Job Orton's Catechism. After weeding out the names that appear more than once the list shews the number of scholars during the first year or so of the School's existence as 166.

The following are some names of scholars in classes II and III :—Jefferies, Pardoe, Cooper, Read, Bache, Hunderhood, Powell, Jordan, Broome, Butler, Potter, Hadley, Bowyer, Rogers, Willis, Bishop, Best, Crannage, Spilsbury, Walford, Kimberlin, Rose, Field, Acock, Payne, Mumford, Minchew, Miers, Tyler, Norris, Ricketts, Spragg, Barlow, Ford.

After the first two years there is unfortunately a very long silence in the history of our Schools, as we have no records of it of any kind from then until the beginning of 1855. No minutes apparently were kept, or meetings held, until January 16th, 1855, at the commencement of Mr. Parry's ministry, when it was resolved at a meeting of teachers, (1) to hold such a meeting on the first Tuesday in each month at 8 p.m.; (2) "That a Minute Book be provided in which the proceedings of the Teachers' Meeting shall be recorded." (3) "That the time for commencing school on Sunday be as heretofore, viz: 9 o'clock in the morning and 2 o'clock in the afternoon; but that at the expiration of 15 minutes after the above-named times the doors be locked and admission refused to all comers, the time to be kept by the Town Hall clock."

It is probable that there were no Anniversary Sermons for the Sunday Schools for many years, the earlier hymn papers stating that the sermons were for the benefit of the Charity Schools only. From 1856 until 1871, however, the Anniversary Sermons were preached for the Day and Sunday Schools. In the latter year £5 was allotted out of the collection as the share of the Sunday Schools. The first authentic record of a separate Sunday School Anniversary is dated Oct. 13th, 1872.

The following are the particulars of the Sunday School Anniversaries :—

		£ s. d.
Oct.	13th, 1872.. Rev. Rodolph Suffield, Croydon	13 18 5½
"	5th, 1873.. Rev. Charles Wicksteed, B.A.	14 12 4
"	11th, 1874.. Rev. W. H. Fish, U.S.A.	10 5 4½
"	10th, 1875.. Rev. F. Frothingham, U.S.A.	12 1 2½
"	8th, 1876.. Rev. W. E. Mellone	11 16 10½
"	21st, 1877.. Rev. J. Collins Odgers, B.A., Evesham..	8 10 0
Apr.	28th, 1878.. Rev. W. H. Channing, B.A., Boston, U.S.A.	14 18 3
May	18th, 1879.. Rev. P. W. Clayden, London	13 7 0
May	30th, 1880.. Rev. W. Carey Walters	17 7 5½
Apr.	24th, 1881.. Rev. James Harwood, Mnton	12 13 1
June	11th, 1882.. Rev. W. Carey Walters	44 0 0
July	22nd, 1883.. " "	23 6 3
June	29th, 1884.. " "	42 4 10
June	28th, 1885.. " "	45 5 6½
June	6th, 1886.. Rev. M. Gibson, Dudley	18 15 0½
June	19th, 1887.. Rev. W. Carey Walters	51 17 9
June	3rd, 1888.. Rev. James Hall	17 4 3½
July	14th, 1889.. Rev Joseph Wood, Birmingham	19 0 4
Mar.	30th, 1890.. Rev. W. Carey Walters, London	27 5 4
May	3rd, 1891.. Rev. E. D. Priestley Evans	19 0 2
May	15th, 1892.. " "	22 3 7
May	14th, 1893.. " "	20 0 0
May	27th, 1894.. Rev. Joseph Wood, Birmingham	18 5 0
July	21st, 1895.. Rev. E. D. Priestley Evans	14 16 3
May	17th, 1896.. " "	15 4 9
May	9th, 1897.. Rev. W. Copeland Bowie	15 15 9
May	15th, 1898.. Rev. W. E. Addis, M.A., Nottingham	17 18 5
May	14th, 1899.. Rev. E. D. Priestley Evans	21 10 6
May	20th, 1900.. " "	17 19 10

In earlier days, after the Anniversary service in the morning, the scholars were drawn up on either side of the pathway leading to the Chapel while the congregation passed down, and then wine and cake were distributed amongst the children. but in later times milk was substituted for wine. The Rev. Philip Carpenter, who preached on June 23rd, 1844, was the introducer of this reformation. It was on this occasion also that old Mr. Thomas Lee came with his wife, tore a leaf out of a hymn book, and wrote on it a cheque for £20 to place in the collection. The above, apparently, was the only treat the scholars had during the year, for school treats in the modern sense of the term were not known until Mr. Parry's time, when it was resolved at a Teacher's Meeting, held May 3rd, 1855, "That instead of the usual distribution of cake and milk to the scholars on the Sunday when the Charity Sermons are preached, an excursion by the railway be substituted; that Mr. Henry Talbot be requested to apply to Sir John Pakington for permission to visit Westwood Park, on Whit-Tuesday, May 29th; and that the following teachers be

appointed to act as a committee in carrying out this design : Rev. Edward Parry, Messrs. Holloway, Hopkins, Green, and Davis." Sir John Pakington gave his consent, and the first treat came off on May 29th, 1855, and was in every way a great success, as may be seen from the following note in the Minute Book : "The party numbered 182 children from the Sunday and Charity Schools, and 117 adults ; railway fare to Droitwich and back being, for children, 6d. each, and adults 1s. each. The children also paid 6d. each for two meals provided for them there. Mrs. Henry Talbot gave a round of beef ready cooked, weighing 20lbs. Mrs. William Talbot 200 tarts, and Mrs. Hollins 80 buns. Mrs. Buchan three gallons of milk, and Miss Badland gave several tickets to girls who could not afford the payment required. More provisions were bought by the Committee, amongst which were flour, raisins, currants, sugar, lard, dripping, spice, carraway seed, etc. One and a half pounds of tea, and nine pounds of sugar were sufficient for the whole number of children, who were served *ad libitum*. A quantity was left which was afterwards sold on the ground to adults at 1d. and $\frac{1}{2}$ d. per cup." It is interesting to have so many details preserved for us of the first treat or trip in connection with our Schools.

The following is a list of the school treats of which the dates and places are known :—Sir John Pakington's, Westwood Park, Whit Tuesday, May 29th, 1855; Lord Lyttleton's, Hagley Park, Whit Tuesday, 1856; Mr. William Green's, The Copse, June 9th, 1862; Trip to Malvern, June 10th, 1862; Malvern, Whit Monday, 1863; Malvern, Whit Monday, 1864; Mr. H. Talbot's, Oakland, 1864; Mr. W. Talbot's, Whitville, 1868; Mr. W. Green's, The Copse, Whit Monday, 1869; Mr. W. H. Talbot's, Puxton, Whit Monday, 1870; Mr. W. Green's, The Copse, Whit Monday, 1871; Clent, June 8th, 1872; The Copse, Whit Monday, 1873; Whit Monday, 1874; Kinver Edge, May 17th, 1875; Mr. S. Hollins's, Sion House, July 8th, 1876; Whit Monday, 1877; Mr. S. Hollins's, July 20th, 1878; Arley Castle, July 5th, 1879; The Copse, Whit Monday, May 17th, 1880; Kinver, June 25th, 1881; The Copse, July 22nd, 1882; Wyre Forest, Saturday, July 28th, 1883; The Copse, Whit Monday, 1884; Sion House, Aug. 8th, 1885; Mr. Hatton's, Hill Grove, Aug. 7th, 1886; Mr. W. C. Green's, Park Attwood, July 30th, 1887; Mrs. Wm. Green's, The Copse, Aug. 12th, 1888; Arley, Aug. 10th, 1889; Aggboro', July 26th, 1890; Col. W. H. Talbot's, Whitville, Whit Monday 1891; The Copse, June 6th, 1892; Mr. Michael Tomkinson's,

Franche Hall, July 22nd, 1893, and July, 1894; Wyre Forest, July 27th, 1895; Mr. Richard Eve's estate, Green Hill, Aug. 22nd, 1896; Wyre Forest, August 7th, 1897; Whitville, August 20, 1889; Wyre Forest, Aug. 12th, 1899, and July 21st, 1900.

Up to 1870 the scholars of both Sunday and Day Schools held their treat together; but at a Teachers' Meeting held May 15th, in that year, it was resolved "That the treat be given to the Sunday School alone."

Perhaps the further history of the Schools may be read with greater interest from a selection of the minutes of the Teachers' Meetings :—

VOL. I.

Jan. 23, 1855. Minute 11, "That the Boys' Savings Bank, at present conducted by Mr. Holloway, be reconstituted, and formed into a Saving and Clothing Club, and that for the purpose of encouraging habits of prudence, a bonus of 1d. on the shilling be added for all deposits for clothing. [The club was formed, February 6, 1855, with Mr. Holloway as secretary].

March 8, 1855. Names of Teachers of Girls' School appear for first time in minutes of Teachers' Meeting. (24) "That Mr. Davis be requested to undertake the office of Visitor to the Boys' School; the list of absentees to be supplied to him weekly by the Superintendent. (28) "That in the opinion of this meeting the subject of the attendance at the Lord's Supper is one worthy of the attention of the Teachers individually."

April 4th, 1855. (31) During the past month Mr. Davis had made twenty-one visits to absentees, and the result had been most beneficial. The number requiring to be visited had fallen from twelve the first week to three the last. (32) "Resolved, that a Teachers' Evening Class, for the study of Grammar and Mathematics, be established. To meet on Monday evenings, at 8." (33) "That a Bimonthly Religious Service for scholars and parents be held on the second Sunday in Jan., May, July, September and November. Service to commence in the Chapel at 3 o'clock, and means to be taken to secure the general attendance of the parents."

Nov. 21, 1855. (50) "That Mr. John Stooke be appointed Secretary to the Teachers' Meeting."

Jan. 11, 1856. "Resolved that one pound be set apart for prizes in the Girls' School, and that in future the system of rewards be assimilated to that in the Boys' School."

April 20th, 1856. "Resolved that a trip for the scholars and their friends take place on Whit Tuesday, and that the Secretary request Mr. W. Talbot to apply to Lord Lyttleton for permission to visit Hagley Park. Mr. W. Green to make arrangements with the Railway Company."

April 23rd, 1856. "Mr Green said that he had not been able to make any arrangements with the Railway Company as he had not learnt which station on the line it would be best to alight at, but the meeting thought if the Company would put the children down at the small station between Churchill and Stourbridge, that would be the best spot."

May 4, 1856. Mr. Green undertook to purchase the beef, 80lbs., and get the same cooked, also to get a horse and cart to convey the provisions &c., to the Park. Mr. Hopkins undertook to provide sugar, tea, &c.; also oranges and nuts for a stall on the ground. Mr. Deakin undertook to procure the flour and get the baking done. Mrs. Holloway to secure cups, knives, forks, &c. A band was also to be provided.

VOL. II.

Sep. 7, 1862. "That the Teachers meet every Saturday evening to prepare the following Sunday's Scriptural lesson." "G. O. Holloway then read a paper he had prepared on 'Is it proper to teach writing in a Sunday School?'" Resolved "that there be only six classes taken into Chapel on Sunday mornings."

Dec. 1, 1862. "Mr. Gill stated that parents objected to their children being sent home on Sunday mornings, therefore teachers will appoint some of the senior boys to stay in school to mind them."

Feb. 5, 1863. Quarterly Tea Meeting at 6 p.m. "78 invitations issued, 51 present. Rebuilding of School was the chief point of interest. £21 was promised before the meeting separated."

June 23rd, 1863. Meeting of teachers and friends to bid farewell to the Master and Mistress of Day Schools, Mr. G. Gill and Miss Moss. A handsomely bound volume of Tennyson's "Princess" was presented to Miss Moss, and to Mr. Gill copies of Longfellow and George Herbert's poems. Mr. Geo. Hopkins was in the chair.

VOL. III.

Nov. 26, 1865. Resolved "that some Form of Admission to the school be printed."

Jan 21, 1866. "Mr. G. Holloway wished writing to be taught in the Sunday School." This was the first Teachers' Meeting held in the school after it was rebuilt.

Aug. 26 and Sep. 30, 1866. First cries of want of teachers appear in the Minutes.

Nov. 25, 1866. "Mr. Quarby resigned the office of Secretary on his leaving the town. Mr. E. Parry, junr., was appointed Secretary, *pro tem.*

Feb. 3, 1867. First mention of Penny Readings.

March 24, 1867. "That the Teachers of the Girls' School be requested to join the Quarterly Tea Meetings."

Aug. 11, 1867. "Resolved that the Ticket System be dispensed with." One hundred and forty tickets used to be required of a scholar before receiving a prize. Tickets were distributed every Sunday to scholars for good conduct and attendance.

Nov. 3, 1867. First mention of Soirée in the Minutes.

Dec. 8, 1867. It was proposed that there should be a Soiree on New Year's Eve.

Feb. 9, 1868. Proposed that a Tonic-sol-fa Class be started.

Aug. 2, 1868. Resolved to open school at 10 a.m. and 2.30 p.m.

Sep. 26, 1870. Resolved that the Ticket System be restored again on Sunday, Oct. 2nd, 1870, and that they be given with the marks as follows:—Morning: Doors open at 9 a.m. Ticket for attendance given at 9.15 a.m. Ticket for good conduct at 10.15 a.m. Afternoon: Doors open at 2 p.m. Ticket for attendance to be given at 2.15 p.m.; for good conduct at 3.30 p.m.

Oct. 28, 1871. Carried unanimously, "That the sum of £1 be given from the fund belonging to the Boys' School to the subscription being raised for the relief of Mr. Robert Collier, of Chicago."

Dec., 1871. Presentation to W. Winbury.

May 25, 1873. Mr. Holloway reported as follows: "That he had seen the Secretary of the Sunday School Association, and was informed by him that they could not admit us into the Association, as we did not believe in the Trinity."

Dec. 22, 1874. Ticket System again dispensed with; 80 attendance marks qualifying for a prize.

VOL. IV.

Jan. 29, 1875. Resolved "That the funds of the Boys' and Girls' Schools be united, and the two schools be managed by the teachers in both, who shall meet at fixed intervals to arrange matters, and that Mr. Fish preside over the meetings." Meetings to be held as formerly, viz., once a month.

Resolved "That it is desirable to establish a Sunday School Library."

Resolved "That the Roll be called in both schools punctually at 9.30 a.m. and 2.30 p.m."

Feb. 26, 1875. Resolved "That Mr. Fish shall not teach a class in the Sunday Schools."

April 2, 1875. Resolved "That the Library Books be kept for the present in the Vestry, in a cupboard kindly lent for the purpose by Mr. C. Isaacs." "That 300 Catalogues of Library Books be printed for the use of the children, and that they be sold for a halfpenny per sheet of four pages."

June 4, 1875. Resolved "That quarterly collections be made in the schools for the Library. The first collection to be made on Sunday, July 11th."

Sep. 17, 1875. "Resolved "That the giving of prizes be discontinued—in the Girls' School now—in the Boys' School after Christmas." [This was rescinded Feb. 1, 1877.] "That every quarter a printed form, showing the attendance of each child, be sent to its parents, and to come into operation on the first Sunday in October."

Oct. 29, 1875. Resolved "That Teachers' Meetings be held once in two months."

Christmas, 1875. The first annual Soiree ever held in connection with the Schools.

May 26, 1876. Resolved "That the Schools subscribe the sum of 5s. a year to the (M.C.U. Sunday School) Association, and thus become members of it."

June 18, 1877. Proposed by Miss J. Badland and seconded by Mr. Hopkins, that the doors be locked at 2.30, opened before service to admit the 'lates,' and then locked finally, for one month."

Aug. 13, 1877. "Resolved that Superintendents of schools exercise discretionary powers regarding punctuality, attendance marks, and general school management."

Oct. 19, 1877. Proposed by Mr. Mellone and seconded by Miss Badland, "That four Sundays in each year, viz., first Sunday in January, first Sunday after Easter, first Sunday in July, and first Sunday in October.—a special service be held on each of the aforesaid days in the Chapel at 3 p.m. Also that the quarterly collection for the Library be taken up at the same time." "Resolved that two Sundays in each year, viz., Easter Sunday and Christmas Sunday, there shall be no school."

Nov. 30, 1877. "That 12 copies of Teachers' Notes, published by the Sunday School Association, be purchased quarterly."

Jan. 18, 1878. "That 300 copies of Rules for Scholars and 50 for Teachers be printed, and distributed to every member of the School."

May 5, 1878. Resolved that the Service on the 26th inst. be a Flower Service [this was the first Flower Service held in the New Meeting] and "That the children be asked to bring bouquets on that occasion; the flowers to be handed over to the Infirmary."

Nov. 2, 1878, Resolved "That Mrs. Talbot have coal and gas free in Pearsall's Room for an intended club."

Dec. 27, 1878. First mention in the Minutes of a Dramatic Performance in connection with the Schools or Church, viz., that of "The Burgomaster's Guest" and "The Little Tradesmen," which were acted at the fourth annual Soiree, on the above date.

June 14, 1879. First meeting of the M. C. U. Sunday School Association held at Kidderminster, in about the third year of its existence.

Aug. 17, 1879. Resolved that the Teachers have a Saturday afternoon outing at Malvern, on Saturday, 30th inst. Teachers and choir went.

Oct. 8, 1879. First mention of Cricket and Football Clubs in the Minutes.

Oct. 12, 1879. The Chapel undergoing alterations.

Dec. 27, 1879. A few weeks ago one of the Classes had a written examination on the work done during the year.

March 21, 1880. A presentation of a handsome writing case made by the scholars to Mr. Mellone, on his leaving for Australia : Mr. T. C. Payne referring, in the meeting, to his successful work, especially in the Teachers' Preparation Class and in the Confirmation Class.

July 2, 1880. Resolved "That it is desirable that Mr. Walters should hold a Doctrinal Class during the winter months, and that the Teachers be requested to give instructions in the grounds of religious belief to their scholars in a Catechetical form."

July 4, 1880. Sunday School Centenary Celebration, when a special Flower Service was held at 3 p.m., to celebrate the event. This was the Robert Raikes Centenary, when the New Meeting Schools were excluded from joining the other Nonconformist Schools in the town at the celebration. The festivities connected with it took place on August 2nd, at Hill Grove, Mr. William Hatton's residence.

July 25, 1880. Mr. Stooke purchased and presented two banners to the Schools, for the procession to Hill Grove. The Teachers purchased smaller ones, and presented them to the Schools likewise.

Nov. 17, 1880. "That we hold the annual Soirée in the Corn Exchange, on Saturday, Jan. 1st, 1881, at 5 p.m. (This was the sixth annual Soirée, and the first Soirée outside the School precincts.)

Feb. 27, 1881. That Mr. Walters' Class "be excused from attendance in the schoolroom at roll call and the opening service on Sunday afternoons, so as to give him more time with them in the Vestry," the "present arrangement" to continue in the morning. Resolved also that Mrs. Talbot's class and Miss Stooke's class be excused from attendance in the schoolroom on Sunday afternoons, the teachers to keep a register of attendances and furnish the Superintendents with the particulars each Sunday.

[This class of Mr. Walters' was one of the most successful features of the school during his ministry, numbering at its high water mark between 40 and 50 members. Mr. Stooke was Superintendent at this time, and during his eleven years in the office the school generally was in the most orderly and flourishing condition that it has ever known.]

April 7, 1881. Resolved "That a collection be made on the last Sunday in May in aid of the Treat."

Oct. 7, 1881. That as funds were needed "to pay the liabilities of the Schools and to meet expenses of current and next quarters, an Entertainment be given in the Corn Exchange to provide funds for the Christmas prizes."

Dec. 26, 1881. The first Town Hall Soirée.

Jan. 6, 1882. Quarterly meetings to be held last Friday in each quarter. No scholar shall be entitled to a prize who does not make 94 full attendances, and whose conduct is not considered satisfactory. The former number required for a prize was 80 full attendances.

June 30, 1882. "That the Scholars' Rules be printed on large sheets, so that a copy may be hung in each class room."

Jan. 5, 1883. "That we have three half-holidays each year, viz., Easter

Sunday, Whit Sunday, and Christmas." "That the Soirée be given up, and the prizes given away in the Chapel as early as possible."

March 18, 1882. "That one Sunday afternoon holiday in August be added to the list of holidays in the Sunday Schools."

VOL. V.

June 29, 1883. "Mr. Scott proposed that the Sunday School be held in the Town Hall during the time the schools were being enlarged."

Aug. 12, 1883. "This being the first Sunday on which the scholars and teachers met in the schools after the alterations."

Dec. 28, 1883. Soirée in the Town Hall.

Dec. 30, 1883. Schools closed on account of Smallpox epidemic.

April 4, 1884. Irregularity of Teachers complained of; 30s. per annum to be paid for use of Cottage.

Aug. 2, 1884. Picnic to Holt in steamers.

Oct. 3, 1884. Thanks to Mr. Perry for pictures for Boys' School. Resolved "That the Midland Sunday School Association be invited here for Autumn Meetings." Resolved "That we advance sufficient money to pay for the printing of the new catalogue, and all that is received from the sale of them be paid back." Discussion as to making Teachers' Quarterly Meetings more attractive.

Dec. 7, 1884. Resolved "That 30 copies of the 'Sunday School Helper' should be taken by the School, to be supplied to each Teacher at 1d. per copy" (Published at 2d.).

Jan. 2, 1885. Resolved "That in future percentages should be dropped, and that only the average total attendance for each month should be reported."

June 6, 1885. The Ninth Annual Meeting of the M. C. U. S. S. Association held at Kidderminster, when Rev. Joseph Wood read a paper on "The Link between the School and the Church."

Oct. 2, 1885. "Decided to dissolve the Savings Bank."

Sep. 30, 1887. Want of Teachers.

Dec. 19, 1888. "Mr. Payne had arranged for 12 gentlemen to take charge of the school for one month each in the year."

Dec. 25, 1888, Resolved to hold Soirée in the Town Hall, Feb. 2nd.

Jan. 2nd, 1889. Resolved "That the Vestry Class be called 'Senior Class,' instead of 'The first class boys.'"

April 5, 1889. Resolved "That the old Registers, Minute Books, etc., of the Schools be collected and placed in safe and accessible custody."

June 16, 1889. Resolved to present Miss J. Badland with Matthew Arnold's complete works and Tennyson's Poems and Dramas.

Oct. 4, 1889. Resolved to hold Soirée in Town Hall at Christmas.

VOL. VI.

Oct. 3, 1890. Resolved that all "Old Registers, Minute Books, etc., be placed for security and reference in the Library."

Nov 23, 1890. Resolved "That the usual annual Sunday School Soirée be abandoned this year."

Jan. 1, 1891. Resolved "That no scholar be removed from Boys' School till 17 years of age, and removals to take place only at the end of the school year (Dec 31st). That no one be admitted a scholar in senior class outside our schools and institutions under the age of 18 years"

Feb. 15, 1891. Resolved "That an effort be made in our schools to raise the sum of £1 towards the Japanese Mission."

March 29, 1891. Resolved "That discretionary power be granted the minister admitting outside boys to senior class, when suitable, in lieu of former rule."

July 3, 1891. £1 voted to the New Banner Fund.

Oct. 9, 1891. "Question of supply of teachers for Boys' School was then discussed, and owing to so many teachers having resigned and the present teaching staff being insufficient," it was resolved that certain classes be amalgamated.

Sep. 29, 1893. Resolved "That the percentage be done away with, and only the actual attendance given." Resolved "That as an experiment the quarterly meeting be held on Tuesday, after the last Sunday in the quarter, the attendance on Fridays being so bad."

Sep. 9, 1894. Special meeting called to decide about the New Banner.

Jan. 9, 1895. "Previous to the meeting it had been decided to revive the custom of having tea at the quarterly meetings, it being thought this would tend to an increased interest being taken in the meetings," and, therefore, in the business and welfare of the schools.

Oct. 6, 1895. First delegates to Stourbridge Sunday School Union were Miss J. Badland, Miss Lucy Hopkins, Mr. Harry Winbury, and the Rev. E. D. Priestley Evans.

Jan. 11, 1896. Resolved "That both doors be shut by the Town Clock," and that "Mr. F. Walford lock the door" in the Boys' School.

May 9, 1897. The new banner, worked by Miss Stooke and Miss Edith Cowell, was used for the first time.—[See *Record*, June, 1897.]

VOL. VII.

Jan. 15, 1898. Resolved "That a prize be awarded in each class after examination in some Bible book."

Jan. 14, 1899. Resolved "That two late marks should count as one early mark, and a scholar who obtains not less than 94 full attendance marks to be entitled to a prize."

Feb. 5, 1899. Resolved to form a Band of Hope

Dec. 24, 1899. Reference to presentation to be made to Miss J. Badland. [The presentation was made on Jan. 6th, 1900, and consisted of a diamond ring and a "Swan" fountain pen. It was to commemorate the completion of 21 years as Superintendent of Girls' School. See *Record*, Feb., 1900.]

The following important resolution, proposed by Mr. W. Howe Green and seconded by Mr. George Hopkins, was carried unanimously at a meeting of the Chapel Committee, on Oct. 17, 1870:—

"That the Treasurer and Secretary of the Boys' School be appointed by the Teachers from among themselves, to keep accounts, return a balance sheet, and draw out an annual report; and that the Chapel Committee do act with them in the management of the School."—
(Taken from *Sunday School Roll*.)

The following is a list of the Officers of the Schools:—

SUPERINTENDENTS (BOYS).

*George Holloway, long before Oct., 1858	..	
William Deakin (Afternoon)	..	..
George Hopkins	..	.. —March, 1871
John Stooke	..	.. Jan., 1875—Jan., 12, 1886
Arthur G. Hopkins	..	.. Jan., 1887—Jan., 13, 1888
Thomas Cave	..	Jan. 13, 1888—Dec. 19, 1888 (?)
Abraham Nutter	..	.. Jan., 1891—July 3, 1891
Henry Winbury	..	.. July, 1891—Mar. 20, 1892
Arthur G. Hopkins	..	.. May, 1892—July 1, 1895
Henry Winbury (Morning)	..	.. July 1, 1895—Oct. 31, 1896
Fred Perrins (Afternoon)	..	.. July 1, 1895—Oct. 31, 1896
Joseph Highfield (Morning and Afternoon)	.. Nov. 1, 1896—	

*In 1858, Mr. Parry, on behalf of several friends and teachers, presented to Mr. Holloway Kitto's Pictorial Bible, 2 vols., "as an acknowledgment of his valuable services as Superintendent of the Sunday School and leader of the Choir."

SUPERINTENDENTS (GIRLS).

Miss Potter, (for many years).

Day School Mistresses.

Mrs. Talbot, and Miss Devellen 1865 (?)

Miss Hopkins	..	..	Mar. 24, 1876—April 13, 1877
Miss Isaacs	..	..	April 13, 1877—July 5, 1878
Miss J. Badland	..	..	..July 5, 1878—

SECRETARIES.

Rev. Edward Parry	..	..Jan., 1855—Nov., 1855
Mr. John Stooke	..	..Nov., 1855—
Mr. G. O. Holloway	..	..Oct. 21, 1861—
Mr. C. Quarby	..	..Aug. 6, 1865—Nov. 25, 1866
Mr. E. Parry, jun.	..	..Nov. 25, 1866—Dec. 5, 1867
Mr. Wm. Winbury	..	..Dec. 5, 1867—Sep., 1874
Mr. A. New	..	..Jan. 29, 1875—Sep. 3, 1876
Mr. T. C. Payne	..	..Sep. 3, 1876—Jan. 7, 1881
Mr. John Stooke	..	..Jan. 7, 1881—Jan. 6, 1882
Mr. Wm. Winbury	..	..Jan. 6, 1882—April 4, 1884
Mr. A. G. Hopkins	..	..Jan. 2, 1885—July 6, 1888
Mr. Wm. Price	..	..July 6, 1888—Jan. 2, 1889
Mr. Thomas Cave	..	..Jan. 2, 1889—Jan., 1891
Mr. Alfred Barker	..	..Jan. 1, 1891—July, 1892
Mr. Fred Perrins	..	..July 8, 1892—July 1, 1895
Mr. Walter W. Winbury	..	..July 1, 1895—Jan. 23, 1897
Mr. Joseph Thomas	..	..Jan. 23, 1897—

TREASURERS.

Mr. William Green	..	..Oct. 30, 1870—Feb. 16, 1873
Mr. A. New	..	..Feb. 16, 1873—
Miss A. Isaacs	..	..Jan. 29, 1875 - March, 1876
Miss C. Badland	..	..Mar. 24, 1876—April 13, 1877
Miss A. Stooke	..	..April 13, 1877—April 5, 1878
Miss Isaacs	..	..April 5, 1878—July 5, 1878
Miss M. Hopkins	..	..July 5, 1878—Mar. 13, 1881
Miss Parkes	..	..March 13, 1881—

VISITORS.

Mr. Davis	..	..March 8, 1855 —
Miss Martin	..	..Jan., 1885—

THE SCHOOLS BEFORE 1865.

[*From Sepia Drawing by Howard North, U.S.A.]*



THE DAY SCHOOLS.



It will be seen from the short notice of the life of Mr. Pearsall (pp. 29—35 of this volume), that not only the Grammar School which bore his name was founded by him, but the Day Schools,—at first called the New Meeting Charity Schools—were built at his sole expense. He endowed the Grammar School, but left the Charity Schools to be supported by collections and subscriptions from the New Meeting Congregation, and the income from trusts mentioned below.

The Schools were at first adapted for the education of 100 poor boys and girls in reading, writing and accounts, and they were built in 1786,—nine years before Pearsall's Grammar School was founded.

From the minutes of the first three meetings, preserved at the end of the "Church Book," we find that the Charity School in High Street was divided between the Old and New Meeting congregations at Michaelmas, 1786 "by mutual agreement;" that the first school-house was a part of a house "lately occupied by John Oakley," rented at £6 per annum. It has been stated that "the school house was at first of only one story, but subsequently a story was added for the girls."

There are a few loose leaves of manuscript notes still in existence, giving estimates as to probable income and expenditure of the proposed schools, list of subscribers, &c, of which the following are copies :

		£ s. d.
A Master Teacher, 30 Boys to read, write, and cast accompts for and his House Rent £4 10s., and Coals 20s.		20 0 0
		.. 5 10 0
A Mistress Teacher, 40 Girls to read, sew, and knit .. Her House Rent £3 and Coals 20s.		.. 12 0 0
		.. 4 0 0
A Mistress Teacher, 30 Boys and Girls, Letters and Spelling .. do. 20 do. do. do. 20 do. do.		11 12 0
		.. 8 0 0
		.. 8 0 0
140 Children taught .. Books, about ..		.. 69 2 0 .. 3 10 0
Divide ..		.. 72 12 0
Remain ..		.. 36 6 0

Subscribers to the School, 1785.

	£	s.	d.
Mr. Jefferys ..	..	0	10 6
Mrs. Crane ..	..	0	10 6
Mr. S. Crane ..	..	0	10 6
" Jos. Broome ..	..	0	10 6
" Perrin ..	..	
" Pearce ..	..	
" Hornblower ..	..	0	10 6
" D. Best ..	..	0	10 6
" Pearsall ..	..	1	1 0
" Wm. Lea ..	..	
" N. Penn ..	..	0	10 6
" R. Watson ..	..	0	10 6
" Nichols ..	..	1	1 0
	5	15	6
Dr. Wilkinson ..	..	1	1 0
(and to cloath one)			
Mr. John Hornblower ..	..	1	1 0
(of Stourbridge)			
Robert Gentleman ..	..	0	10 6

Subscribers to the Cloaths, 1785.

	£	s.	d.
Mr. Wm. Best ..	..	0	10 6
Mr. J. Richardson ..	..	0	10 6
	7	17	6
	5	15	6
	13	13	0

Quere? Cannot a Man and his Wife be procured to teach £ s. d.
30 or 35 Children each, i.e., 60 or 70 for 28 0 0
House Rent, say 6 0 0
2 Loads of Coals 2 0 0
Books, perhaps may be had gratis, but say 1 16 0

Suppose you Cloath 10 Children at 17s. 37 16 0
8 10 0

46 6 0

Apply to the above purpose, viz., Mr. Potter's Charity, about 13 0 0
Bishop Hall's Charity 5 0 0
Suppose a Charity Sermon produces 20 0 0

38 0 0

Subscribers to the Schools for 1785 5 15 6
Subscribers to the Cloaths for 1785 7 17 6

51 13 0

Collected at Charity Sermons:—

At the New Meeting.

	£	s.	d.
1782	19	0	0
1783	20	1	0½
1784	31	1	6
1785 (Sep. 11th)	29	6	0
1786	23	11	8
	123	0	2½

At the Old Meeting.

	£	s.	d.
	18	12	6
	20	3	0
	20	14	2
	15	2	8½
	33	5	11
	107	18	3½

The contents of the above leaves are the earliest records connected with the New Meeting Day Schools. There is

nothing in the way of Minutes after the first three meetings in 1786 (recorded at the end of "Church Book") until Aug. 19th, 1821, from which date they are continued until June 13th, 1834, and are contained in the original minute book of the High Street School; and as this was the parent of the New Meeting Charity Schools it may be interesting to quote at length the articles of its foundation. The Charity School in High Street was at first supported by the members of the Old Meeting congregation, and when the New Meeting was founded in 1782, the secessionists still continued their support until they started schools of their own, of the same character, in the New Meeting Yard, in 1786.

"ARTICLES agreed to September 20th, Ann. Dom. 1758.

We, the Trustees of the several Estates left to instruct children in learning in the Town of Kidderminster, apprehending it will be more agreeable to the good intention of the Donors, and much more for the advantage of the children and good of society, do agree to unite the several sums supposed to arise from the said Estate into one Common Stock, and to apply the same towards supporting a public Charity School in the said town, under the direction of the Trustees belonging to the said several Trusts.

The profits arising from the several Trusts :—

From Bishop Hall's Trust	..	..	7	0	0
From Mr. Potter's	"	..	..	10	0
From Mr. Bowyer	"	..	..	4	0
From Mr. Crane and Sons	..	..	..	2	0
					23 0 0

It is agreed the school shall consist of sixty children, thirty of which to be taught by a Master to read, write, and cast accompts; to be admitted into his school about six or seven years of age. And thirty children taught by a Mistress to read, and the girls to sew and knit; to be admitted about four years old.

As the expence of teaching so many children will much exceed the above stated sum, it is proposed to supply every deficiency by voluntary subscription, to which it is hoped well disposed persons will cheerfully contribute the better to carry on so good a design.

At the commencement of the school we have agreed to choose a Treasurer, who shall continue one whole year, and at the end of it, and every succeeding year, choose a new Treasurer, to whom the preceding Treasurer shall, after settling his accounts at a public meeting, deliver the books, and what money shall remain in his hands. We agree to have a quarterly meeting, to consult and promote the good of the school and to admit scholars. It is hoped preference will always be given to the greatest object, but if any dispute about admission should arise, the majority of the Trustees and such persons as subscribe ten shillings per annum shall determine it.

It is expected every subscriber will pay his subscription at the commencement of the school, and at the beginning of every year following.

It is proposed to have a Charity Sermon once a year, and a collection made for the good of the school. If more is subscribed and collected than will defray the expence of these schools, it is proposed either to increase the number of scholars, or lay out such over-plus money in clothing. The school shall be under the inspection of four of the Trustees fixed upon at each quarterly meet-

ing, some of whom shall visit the school every week. No child to be admitted into either of the schools that has any infectious distemper; and if any such distemper appear after admission, such child or children to be excluded till cured. It is expected the parents of these children send them to school clean and decent.

The Master to instruct thirty children to read, write, and cast accompts, four hours in the morning and four in the afternoon, and also to pray and sing with them both morning and evening, and teach them Catechism; for which we agree to allow him twenty pounds per annum, to be paid every half year: to have a house rent and tax free, and to have one waggon load of coals of the value of twenty shillings for the use of the school.

The Master to have the liberty to instruct twelve boys on his own account, but it is expected he shall in all things take equal care of the Charity Boys, and not suffer his own scholars to domineer over them. The Master as far as he is able, to inspect into the behaviour of the boys both in and out of school and keep a proper discipline over them, and any that he cannot reform, to report at the next quarterly meeting.

The Mistress to instruct thirty children to read, and the girls to sew and knit, four hours in the morning and four hours in the afternoon, and teach them the Catechism and prayers according to their capacities, for which we agree to allow her ten pounds per annum, to be paid every half year: to have house room, rent and tax free, and one load of coals to the value of twenty shillings for the use of the school. The Mistress to have the liberty to instruct ten children on her own account, but 'tis expected she shall in all things take equal care of the Charity children as her own.

N.B.—The Master to send notice in writing to every Trustee and to such who subscribe ten shillings per annum, one week before the quarterly meeting.'

ANNUAL SUBSCRIPTION

To the Charity School in High Street, which commenced at
Michaelmas, 1758.

Mr. Josiah Twamley, £2 2s.; Messrs. Nich. Pearsall, sen., Henry Crane, sen., Joseph Hancox, John Lea, sen., £1 1s. each; Messrs. John Cooper, Nich Pearsall, Serjeant Hornblower, John Pearsall, John Baker, John Richardson, Francis Best, Samuel Read, John Watson, John Jefferies, Joseph Austin, Dr. Johnstone, Messrs. Henry Penn, Thomas Richardson, John Brown, sen., John Brown, jun., John Lea, jun., Francis Lea, Samuel Talbot, Henry Crane, jun., Serjeant Crane, 10s. 6d. each; Messrs. Nicholas Penn, James Hill, Nathaniel Nichols, Jacob Bailiss, Mrs. Longmore, Mr. Samuel Bowes, 10s. each; Messrs. Benjamin Hanbury, Thomas Cooper, Joseph Stockall, John Hill, Spencer, and Whitehouse, 5s. each.

The Treasurers of the High Street Charity Schools were:—

Mr. Nicholas Pearsall senr.	..	1758—1759
Mr. John Lea	..	1759—1762 (probably longer)
Mr. — Pearsall, jun.	..	—Nov., 1768
Mr. Austin	..	Dec., 1769—Nov., 1785

From the above account of the foundation of the High Street Charity Schools it is evident that they afforded the method of procedure for the New Meeting Charity Schools, which also taught the children free, and clothed some as well. The document is of the more interest from the fact that so

little is known of the commencement of the New Meeting Schools. The earliest Treasurer's Book only takes us back to 1826, and the extant minutes are most meagre.

The Schools were placed under Government Inspection through the efforts of Mr. Parry and Mrs. William Talbot, in 1857, the first inspection being made by Mr. J. Bowstead in April of that year. But previous to this the Government had sent down Matthew Arnold (poet and essayist) to report on the fitness of the building and the reasonableness of the managers' request. A second Inspection took place in the month of November, 1857, the report of which was most favourable; marked progress and excellent order being noted in both schools. The teachers at this time were Mr. Chas. Naish and Miss Ann Cooper, both of whom had been pupil teachers in the Lewin's Mead Schools, Bristol, and Queen's Scholars at the Borough Road Training College, London. They were probably the first properly trained teachers at these schools. The pecuniary advantages from Government Inspection amounted to the annual average of £136, while the number of boys increased from 30, paying nothing, to 92 paying 2d. per week. The total number of boys and girls in 1857 was 185. The charge of 2d. per week was made by order of the New Meeting Vestry meeting, January, 1856. The subjects taught were Spelling, Reading, Writing, Arithmetic, Geography, English Grammar, History, and Drawing. Girls to be taught plain needlework and knitting instead of Drawing. Scholars' shoes were to be blacked on Tuesday and Friday mornings at least. School opened with prayer. Every day scholar was expected to attend the New Meeting Sunday School unless he or she regularly attended some other Sunday School or place of worship.

It was also in 1857, in October, that Evening Classes were started, through the efforts of Mrs. William Talbot; those for young men at a charge of 3d. per week, and those for young women at 1d.

The only Government grant for the fabric of the Schools was one of about £68 for reflooring the old schools.

The buildings were strongly condemned by Her Majesty's Inspector, in Aug., 1863, as inadequate for the number of children attending. The walls, not originally intended to bear the weight of two stories, had also given signs of decay. For a time the managers tried to secure a site which would

have afforded a spacious playground, but finally resolved to make use of the old site. In 1865 the old buildings were taken down, and the Day Schools and Pearsall's School were entirely rebuilt and enlarged, so as to accommodate, in the former, 130 boys and 130 girls. The architect's estimate was £650 for the Day Schools, and £350 for Pearsall's School. The work was carried out by Mr. Thompson, whose contract was for Day Schools £415, for Pearsall's School £270; out-buildings £23. There were other expenses and the cost of additional land, but the whole amount was quickly raised by generous subscribers. The total subscribed was £1111 18s.

During the rebuilding of the schools the scholars met in Pitt's Lane, commonly called the Sling.

Miss Sabin says that in the days of the Charity Schools the girls used to go down to the boys' school to be taught writing once or twice a week, which was thought a great event.

In the spring of 1873 the Committee were all but unanimously of opinion that it was desirable to give up the Girls' School on account of the necessity of mixing girls and infants. At a congregational meeting, therefore, on May 18, it was resolved to convert the Girls' School into one for tradesmen's daughters at higher fees, the future fee not to be less than 6d., but 4d. for those already in the school. When Free Education came into force, in 1892-3, the 6d. fee was reduced to 3d.

The next important event in the history of the Schools was their transfer from the Congregation to the Kidderminster School Board, in 1877. The former managers celebrated the occasion by giving a tea to the scholars on Friday, October 5th, 1877, and afterwards the children assembled in the Chapel when several interesting addresses were delivered. A full account appeared in the *Shuttle* of October 13th. Mr. John Stooke presided, and in his opening speech mentioned the reasons for the transfer.

Several interesting topics are dealt with in the speech of the late Mr. George Hopkins, which have proved of great help to the present writer in elucidating some doubtful points. Mr. Hopkins said—"The present schools were called into existence about the year 1750. They were then known as the Charity Schools. In those days Education was considered quite a charitable matter. Workpeople, as a rule, were now more independent of charity in any form. Those Schools

THE SCHOOLS AFTER 1865 AND 1883.



were founded in High Street by several gentlemen, some of whom still had representatives in the town, such as the Talbot and Watson families. The founders laid down certain rules to be observed in the schools. The girls were to be taught reading and sewing,—that was thought to be quite sufficient for girls to learn at that period. If they wanted any love-letters written, they had to consult the professional letter-writers, a class still required in some parts of the Continent. The boys were to be taught reading, writing, and to cast up accounts. . . . The School was at first supported by the congregation assembling at the Old Meeting House, until a secession of some of the members whose religious views did not fall in with the old Calvinistic doctrines taught in that chapel, and they built the New Meeting House. The New Meeting congregation carried on the school. . . . Since that time the Schools had been supported upon the voluntary principle. When the leading educational body in the town had fairly got into its work, the managers of the Schools thought they were no longer called upon to carry them on, and took steps for the transfer of the buildings to the School Board. . . . Many scholars could look back with pride upon their connection with those schools. He had only to mention the names of Mr. Gill and Mr. Cooper to remind them of the excellent teachers who had laboured there. He congratulated the meeting on the presence of the Rev. G. D. Boyle there that evening. He was not the first Vicar of Kidderminster who had manifested an interest in the welfare of those schools. The Rev. Dr. Butt occasionally came from his church in his canonical robes to hold the plate at the annual collections for the Schools, and on the day when about 500 children were assembled in that Chapel to celebrate the marriage of the Prince and Princess of Wales, the Rev. Dr. Claughton and Mrs. Claughton paid a visit and expressed themselves much pleased at the satisfactory condition of the School."

"The Rev. G. D. Boyle, M.A., said he came there that evening as Chairman of the School Board on an occasion which he knew must be to some present not altogether a joyous one, because he believed there were some who had taken a most kindly and warm interest in those schools, who could not help having a feeling of regret that the Schools would no longer be connected with the Congregation which had been accustomed to support it so generously with all

that which they needed. He knew, from his own experience, there had gone out in former and recent days pupils whom any school might be proud of, who had done good service, and who owed a great debt of gratitude for the kindly encouragement they had received there, and the excellent teaching for which those Schools had always been noted. . . . Now the time had come when the managers had, he thought, acted extremely wisely, and—feeling that without any violence to their own consciences or feelings they could put those schools under the control of the School Board—they had determined to do so, instead of doing what they might have done: close the school and thus throw the burden upon the ratepayers of erecting additional school premises in the town. . . . ”

The New Meeting Schools were in possession of the Board from August 31st, 1877 to August 31st, 1880, and were then taken back by the Congregation, a certain amount of friction having arisen with regard to the use of the school buildings in the evenings for congregational purposes, the Congregation apparently having found it difficult to secure the use of their own buildings when they required them.

It was deemed necessary by the Finance Committee, in 1875, that the Schools should be further enlarged, but this was not accomplished until 1883, when they were extended, at the same time as the Chapel, so as to enable them to hold 60 more scholars. For full particulars of these alterations see page 182.

DAY SCHOOL SERMONS.

Up to the year 1820 there was but one sermon preached on behalf of the schools every year, and the service was held at 3 o'clock in the afternoon. After that date two sermons were preached, one in the morning at “a quarter before eleven,” the other in the afternoon at 3 o'clock. This continued so for many years, and it is within the memory of those living that the afternoon service was changed to an evening service on School Sunday. There is no record preserved of the school collections earlier than 1826, but there are hymn papers still extant which were used on these anniversaries as far back as 1811. The following is a list of the preachers of the School Sermons:—

PREACHERS.	DATES.	COLLECTIONS £ s. d.
Rev. John Edwards, Birmingham ..	Sep. 21, 1800	
" J. B. Smith ..	Oct. 27, 1811	
" Richard Fry, Coseley ..	July 19, 1812	
" J. Small, Coseley ..	July 25, 1813	
"	1814	
" J Kenrick, M.A., York ..	Aug. 27, 1815	
" Timothy Davis, Coventry ..	June 23, 1816	
" James Yates, M.A., Birmingham ..	July 13, 1817	
" G. Case, Shrewsbury ..	July 12, 1818	
" James Tayler, Nottingham ..	June 27, 1819	
" J H. Bransby, Dudley ..	June 18, 1820	
" C. Berry, Leicester ..	June 24, 1821	
" Richard Fry ..	June 30, 1822	
" W. Field, Warwick ..	June 29, 1823	
" Hugh Hutton, Birmingham ..	June 20, 1824	
" A. Paterson, M.A., Stourbridge ..	June 19, 1825	
" John Owen, Tamworth ..	July 23, 1826	33 14 9 $\frac{3}{4}$
" Benjamin Carpenter, Nottingham ..	July 8, 1827	38 7 2 $\frac{1}{2}$
" Lant Carpenter, L.L.D., Bristol ..	June 29, 1828	36 7 4
" Hugh Hutton, Birmingham ..	Aug. 2, 1829	37 6 0 $\frac{1}{2}$
" Samuel Bache, Dudley ..	June 27, 1830	38 15 0
" William Bowen, M.A., Cradley ..	June 26, 1831	33 10 5
" Stephenson Hunter, Wolverhampton ..	July 8, 1832	29 9 3
" John Palmer, Dudley ..	June 30, 1833	37 0 9
" Charles Berry, Leicester ..	June 29, 1834	34 0 0
" R. M Montgomery, Bury St. Edmunds ..	June 28, 1835	33 0 6 $\frac{1}{2}$
" J. Taylor, Kidderminster ..	June 26, 1836	30 15 7 $\frac{3}{4}$
" Henry Green, Knutsford ..	June 18, 1837	30 8 0 $\frac{3}{4}$
" Dr. Carpenter, Bristol ..	July 8, 1838	35 16 6
" John Gordon, Coseley ..	June 23, 1839	33 11 4 $\frac{1}{2}$
" James Martineau, Liverpool ..	July 12, 1840	36 1 6 $\frac{1}{2}$
" B. Carpenter, Nottingham ..	July 4, 1841	37 7 1 $\frac{1}{4}$
" Matthew Gibson ..	July 17, 1842	37 11 7 $\frac{1}{2}$
" R. Astley, Shrewsbury ..	July 2, 1843	40 5 1
" Philip Carpenter ..	June 23, 1844	62 0 7 $\frac{1}{4}$
" Charles Wicksteed ..	June 30, 1845	42 7 8
" Dr. Montgomery ..	June 22, 1846	45 14 0
" R. L. Carpenter ..	June 28, 1847	58 0 3 $\frac{1}{4}$
" Wm. James (Bristol) ..	Aug. 28, 1848	39 10 3
" Dr. Sadler ..	July 16, 1849	56 0 10
" George Armstrong ..	July 1, 1850	33 10 0
" William Bowen ..	July 27, 1851	33 0 4 $\frac{1}{2}$
" James Taylor, Dob Lane, Manchester ..	June 27, 1852	53 2 0 $\frac{1}{4}$
" Charles Clarke, Birmingham ..	June 19, 1853	30 9 6 $\frac{3}{4}$
" John Davies, M.A. (Pearsall's School) ..	June 28, 1854	47 6 6 $\frac{1}{2}$
" D. D. Jeremy, Warwick ..	June 11, 1855	40 14 11
" W. H. Channing, Renshaw St., Liverpool ..	Sep. 21, 1856	72 0 0
(Nephew and Biographer of William Ellery Channing.)		
George Harris, Newcastle-on-Tyne ..	Aug. 30, 1857	45 10 0
" Wm Gaskell, M.A., Manchester ..	Sep. 12, 1858	28 1 0
" J Hamilton Thom, Liverpool ..	May 15, 1859	29 5 8
" E. Myers, Walsall ..	June 3, 1860	33 11 0

PREACHERS.	DATES.	COLLECTIONS. £ s. d.
Rev. J. Thomas, B.A. (Cantab), Dudley (late curate of St. George's, Manchester)	May 26, 1861	29 5 0
„ Matthew Gibson, Dudley	June 29, 1862	27 7 2
„ D. Maginnis, Stourbridge	June 2 ¹ , 1863	29 0 0
„ Enfield Dowson, B.A., Co-pastor at Church of Messiah, Birmingham	May 22, 1864	26 15 10
„ G. Heavyside, B.A., Coventry	July 30, 1865	31 4 6
„ J. W. Lake, Warwick	June 24, 1866	37 11 10
„ M. Gibson	July 13, 1867	33 5 7
„ Brooke Herford	May 22, 1868	32 2 6
	Aug. 16, 1869	30 5 5
	May 22, 1870	27 13 3
„ A. N. Blatchford, B.A., Bristol	Sep. 10, 1871	29 7 11
M. Macfie, Esq., Birmingham	June 2, 1872	31 9 11
Rev. W. H. Channing	April 20, 1873	37 5 9
„ C. H. Wellbeloved, Evesham	April 19, 1874	23 4 3
„ W. H. Fish, B.A.	April 25, 1875	29 12 1
„ A. W. Worthington, B.A., Mansfield	April 23, 1876	18 14 4½
„ E. Myers, F.G.S., Shrewsbury Schools under the Board.	April 29, 1877	10 0 3¾
	1878—79—80	No Collection
Rev. W. C. Walters	Jan. 16, 1881	17 14 6
„ R. A. Armstrong	Feb. 26, 1882	15 6 7
„ W. C. Walters	Feb. 18, 1883	17 10 2
„ „	Mar. 16, 1884	17 16 1½
„ W. H. Fish	Mar. 15, 1885	20 0 6½
„ W. C. Walters	Feb. 14, 1886	19 3 3½
„ S. F. Williams	Feb. 20, 1887	12 13 3½
„ James Hall	Mar. 4, 1888	10 6 8
	Mar. 31, 1889	6 15 1

TREASURERS OF THE SCHOOLS.

Nicholas Pearsall .. ..	..	Nov., 1786—Nov., 1795
William Hornblower .. ..	..	Oct., 1796—Jan., 1804
William Hopkins .. ..	..	Jan., 1805—June 30, 1834
George Talbot .. ..	..	July 7, 1834—June 1, 1854
Henry Talbot .. ..	..	June 1, 1854—Sep. 29, 1855
William Talbot .. ..	..	Oct. 1, 1855 - June 24, 1859
George Gower Woodward .. ..	..	June 24, 1859—June 25, 1861
William Henry Talbot .. ..	..	June 25, 1861—Aug. 31, 1864
George Hopkins .. ..	..	Aug. 31, 1864—July, 1875
John Stooke .. ..	..	July, 1875—

SECRETARIES OF THE SCHOOLS.

George Hopkins .. ..	..	1863—June, 1875
Mrs. George Isaacs .. ..	..	June, 1875—Nov., 1880
Mrs. William Talbot .. ..	..	Nov., 1880—May, 1887
Mrs. George Isaacs .. ..	..	Dec., 1887—Feb., 1889
Miss Caroline Cowell .. ..	..	Feb. 4, 1889—May 13, 1889
Miss Annie Isaacs .. ..	..	May 27, 1889—March 27, 1893
Mrs. Albert Potter, <i>née</i> Lilian Cowell ..	..	April 24, 1893—

HEAD MASTERS OF THE SCHOOLS.

Edward Wright	..	..	Aug. 14, 1786—1812 (?)
Henry Lawrence	..	..	(here in Sep., 1825)—June, 1840
Thomas Lench	..	..	June, 1840—Dec., 1855
[Assistants]	..	..	From Dec., 1854—Dec., 1856]
Charles Naish	..	..	Jan., 1857—Dec., 1860
George Gill	..	..	Jan., 1861—June 25, 1863
George Perkins	..	..	July, 1863—Dec. 16, 1864
Charles Quarmby	..	..	Jan. 2, 1865—Dec. 20, 1866
Arthur Cooper	..	..	Jan. 7, 1867—June 25, 1875
William Henry Hodgson, B.A.	..	..	July 19, 1875—

HEAD MISTRESSES OF THE SCHOOLS.

Mrs. Amy Wright	..	..	Aug. 14, 1786—1816
Mrs. Ann Sabin	..	..	1816—Dec., 1841
Miss Morris	..	..	Jan., 1842—
Miss Walford	..	..
Mrs. Davis	..	..	1850 or 1851—Dec., 1855
Miss Smith	..	..	March (?) 1856—Jan., 1857
Miss Dye	..	..	Jan., 1857—June 25, 1857
Miss Ann Cooper	..	..	June, 1857—Dec., 1858
Miss Walton	..	..	Jan., 1859—Dec., 1859
Mrs. Naish	..	..	Jan., 1860—Sep., 1860
Miss Biggs	..	..	Sep., 1860—Dec., 1860
Miss E. Moss	..	..	Jan., 1861—June, 1863
Miss Harriet Jones	..	..	July, 1863—Dec., 1865
Miss Eliza Jane Williams	..	..	Jan., 1866—Dec., 1866
Miss Ellen Margaret Daniells	..	..	Jan 4, 1867—Sep., 1869
Miss Sara Alice Mahon	..	..	Sep. 1, 1869—Oct. 7, 1870
Miss Rebecca Hally	..	..	Oct. 10, 1870—May 30, 1873
Miss Margaret Miller	..	..	June 9, 1873—July 25, 1873
Miss Mary Nelson	..	..	Aug. 18, 1873—Sep. 30, 1874
Miss Barbara Kelly	..	..	Oct. 1, 1874—July 7, 1876
Miss E. Blackwell	..	..	July 31, 1876—July 13, 1878
Miss C. A. Buck	..	..	Aug. 12, 1878—Oct. 22, 1880
Miss E. Coates	..	..	Nov. 29, 1880—July 24, 1884
Miss C. Hill	..	..	Aug. 18, 1884—March, 1885
Miss E. Ellis	..	..	March 23, 1885—May 11, 1900
Miss L. Finch	..	..	June 25, 1900—

THE PROVIDENT SOCIETY.



HIS Society was founded 24th June, 1790, and was in all probability based upon that founded at Stourbridge, by the Rev. B. Carpenter and Mr. W. Scott, on the 24th June, 1784, the preambles and rules of the two societies being much alike. The following is from the preamble to the rules of the New Meeting Provident Society :—“As the offspring of the same Heavenly Father we think it our duty to do good to all men. As Christians we are bound to exercise brotherly love towards all our fellow Christians. And as Protestant Nonconformists, the professed advocates for liberty of conscience and the right of private judgment, we are sensible of the strong obligations we are under to rise superior to all party distinctions, and not to confine our benevolence to those of our own persuasion. But as members of a religious society we are convinced that we ought to exercise towards our fellow members not only that benevolence which they claim as men, not merely that brotherly love to which they are entitled as Christians, but that peculiar kindness also which the members of a religious society may justly expect from each other. Persuaded, therefore, that both human and divine principles call upon the members of the same religious society to assist one another in their temporal as well as eternal welfare ; and following herein the respectable example of the Quakers, and some other societies : We, whose names are subscribed at the end of these Rules, do agree, this 24th day of June, 1790, to form ourselves into a society, which shall be called the Kidderminster New Meeting Provident Society, for the purpose of providing a permanent support for those members who shall need it in illness or old age, or as is otherwise hereinafter mentioned.”

The rules of the Society state that it was formed for any person, male or female, over eighteen years of age, who stately attends public worship in the New Meeting House, Kidderminster, and intends so to continue, who is of good moral character and sound in health. The members are divided into Honorary and Expectant ; the former receiving no benefits and the latter having the benefit of medical attendance when ill, with

an allowance of 8s. per week for the first twelve weeks of illness, 6s. per week for the next fifteen weeks, after which time, or from the time any case shall be deemed incurable, so as to render him a constant pensioner, he shall, if under forty years of age, receive the sum of 2s. per week. From forty to fifty years 2s. 6d. per week; from fifty to sixty the sum of 3s. per week; and from sixty to seventy 3s. 6d. per week; and over seventy 4s. per week; £6 is payable on the death of a male member, but £2 may be paid at his wife's death should she die first, and the remaining £4 paid at his death. Female members receive one-half the benefits payable to male members. Male members pay 16s. per annum; females 10s. Honorary members pay 16s. per annum.

"No question shall at any time be carried, nor any order made, without the concurrence of a majority of the honorary members then present."—Rule 8.

Another important rule is the 12th, relating to "Occasions and modes of Expulsion." After enumerating a number of offences punishable by expulsion Rule 12 says: "and every one who is guilty of habitual neglect of public worship at the New Meeting House on Sabbath days, while residing in the parish, except as below stated, shall be liable to expulsion, and shall be actually expelled from this society, provided it shall be so determined by three-fourths of the whole number of honorary members, together with three-fourths of the whole number of expectant members." The exception is in cases of removal, "and in case any expectant member still continuing to reside in this parish, shall withdraw from the congregation from conscientious motives, the account of such member with this society shall be drawn out."

On October 4th, 1790, at a quarterly meeting held at the Angel inn, it was found that the Society possessed funds to the amount of £89 5s. 0d., given by the following persons:

Mrs. Sarah Crane	.. £10 10 0	Mr. W. Best	..	3	3	0
Mr. Nicholas Pearsall	.. 10 10 0	Thomas Read	..	3	3	0
“ Nicholas Penn	.. 10 10 0	Wm. Hopkin	..	3	3	0
“ Matthew Jefferys	.. 10 10 0	Henry Penn	..	2	12	6
“ William Hornblower	.. 10 10 0	Wm. Penn	..	2	12	6
Mrs. Mary Crane	.. 5 5 0	Miss Sarah Nicholls	..	2	2	0
Miss Taylor	.. 5 5 0	Mr. John Wagstaff	..	2	2	0
Mr. Joseph Broom	.. 5 5 0	Samuel Prinn	..	1	1	0
		Evan Pearce	..	1	1	0

By the year 1832 the capital of the Society had increased to £700.

On April 6th, 1835, it was resolved that that part of the 11th rule subjecting "every one who neglects to discharge at the fourth quarterly meeting all payments due to the fund," "and every one who is guilty of habitual neglect of public worship at the New Meeting House on Sabbath days," to expulsion from the Society be henceforward strictly enforced, with the understanding that such fourth quarterly meeting be understood as the first meeting in the year, and that four quarters must then be due before such expulsion take place. Signed by Chas. Talbot, H. Talbot, senr., Edwd. Crannage, Wm. Beddoes, Geo. Willey, Jno. Stockall, Edward Grove, James Cowell. On Jan. 9th, 1838, Henry Lowe was expelled from the Society for habitual neglect of public worship at the New Meeting.

On July 6th, 1840, the members of the Society dined together to celebrate its 50th anniversary. Nine honorary and twenty-three expectant members were present, and they were joined by ten other members of the Congregation.

On January 11th, 1842, it was resolved that it is desirable to afford medical relief to the expectant members in case of illness, and that the Rev. E. Jones, Messrs. Joseph Hopkins, Charles Talbot, John Stockall, and William Beddoes be appointed a committee to form a plan for carrying this object into effect, and to report to the next quarterly meeting.

On April 18th, 1842, the committee presented their report, and Mr. Thomas Thursfield was appointed medical officer for one year.

On July 5th, 1842, the capital of the Society amounted to £1124 15s. 9½d.

At the annual meeting, held at the Talbot inn, January 10th, 1843, it was resolved "That the Society do take two £10 shares in the new Cemetery Company about to be established for the purpose of providing a burial ground where each may employ whatever minister or religious service they may think proper. The shares to be taken in the name of the Steward for the time being."

The capital of the Society on February 28th, 1850, was £1225 0s. 6d.

January 9th, 1855. "Agreed that rule 12, as respects non-attendance of members at chapel, be carried out, and that a vote be taken at the October meeting upon every individual case of members so offending."

January 8th, 1856. John Davis to be refunded 11s. 10d. and expelled for non-attendance. Five other members to be admonished, and in case of continued non-attendance to be expelled.

Jan. 11th, 1859. Two members were again expelled for non-attendance at Chapel and non-payment of arrears.

Jan. 8th, 1884. At the annual meeting £25 was voted by the members to the Steward, Charles Crannidge, for his valuable services to the Society during his long tenure of office.

Sept. 17th, 1886. It was proposed and negatived that ladies have a right to vote.

On Tuesday, July 1st, 1890, the Society celebrated its Centenary by a dinner held in the New Meeting Boys' School-room, at which nearly 100 members and visitors were present. The room was splendidly decorated for the occasion. The President, Colonel W. H. Talbot, occupied the chair, and submitted the toast "Success to our Provident Society," in a speech giving many interesting details of its history. Mr. T. C. Payne (Steward) replied. Mr. George Holloway gave "Our Absent Members and Friends." He said it was 50 years since he joined the Society, and was present at the jubilee celebration. He testified to the benefits which the Society had conferred upon, not only members—including large subscribers to the Chapel,—but also upon many who were not even members of the Congregation. £100 had been granted, in 1865, towards the rebuilding of the schools; £30 towards the enlargement of the Vestry in 1879; £30 in 1880, and £70 in 1881, to the Chapel Fund—a total of £230 apart from provident purposes. Mr. C. H. Jones proposed "Success to the New Meeting Congregation," to which Mr. A. G. Cowell, Senior Warden, responded.

On Dec. 9th, 1890, a special meeting, called to consider the violation of rule 12, was held in Pearsall's Room. Sixteen members were present, and Mr. C. H. Jones moved "That those members who habitually neglect public worship at the New Meeting House should have their attention directed to the fact by the Steward." Mr. M. Devellen seconded.

Jan. 13th, 1891. It was resolved that a small committee be appointed to enquire into the financial condition of the Society, and report at next annual meeting. At a meeting of this committee, on May 5th, 1891, the Steward produced a statement from 1878 to 1890, showing that during those 13

years the Society had received £1451 13s., and had paid £1399 2s. 7d. It was proposed by Mr. A. G. Hopkins and seconded by Mr. C. J. Thomas, that the Society be valued. Proposed by Mr. C. H. Jones, seconded by Mr. C. J. Thomas, that Mr. R. Watson, of Nottingham, value the Society.

January, 1892. The President, Mr. W. H. Talbot, in his opening remarks, spoke strongly in reference to members who habitually absented themselves from the Chapel, and was in favour of immediate action being taken to stop persons having the privileges of the Society to which they had no claim.

Jan. 10th, 1893. Proposed by Mr. C. J. Thomas, and seconded by Mr. J. Rea, that a committee of enquiry be appointed, with full power to act in all cases where members have no sympathy with Unitarianism, and habitually absent themselves from the New Meeting House, and the said committee to report to the next quarterly meeting.

October, 1899. The present value of the Society is £1687 7s. 2d. There are 64 members—5 Honorary, 59 Expectant—46 males, 13 females.

LIST OF PRESIDENTS (OR TREASURERS).

Nicholas Pearsall ..	..	Oct., 1790—1798
Matthew Jefferys ..	..	Jan., 1799—1814
Richard Watson ..	..	Oct., 1814—1832
Charles Talbot ..	..	April, 1833—March, 1844
Henry Talbot, jun. ..	..	April, 1844 - Oct., 1873
William Henry Talbot ..	..	Jan., 1874—

LIST OF STEWARDS.

Joseph Gibson } ..	..	July 5, 1790 —Jan., 1791
James Gibson } ..	..	Jan., 1791—Jan., 1799
Thos. Holloway ..	..	Jan., 1799—Oct., 1815
Robert Reading ..	..	Oct., 1815—Jan., 1818
James Badland ..	..	Jan., 1818—Jan., 1820
Geo. Willey ..	..	Jan., 1820—
John Symmonds ..	..	In July, 1845
William Harris ..	..	Jan., 1849—
Henry Harris ..	..	—Oct. 3, 1854
G. Willey ..	..	Oct., 1854—
John Stooke ..	..	1861 (?)—Oct., 1886
Charles Crannidge ..	..	Oct., 1886—
Thos. Cox Payne ..	..

MEDICAL OFFICERS.

Mr. Thomas Thursfield ..	..	April 18, 1842—Dec., 1855
Dr. Roden ..	..	1856 (?)—Feb., 1885
Dr. Langford ..	..	July, 1886—Jan., 1890
Dr. O. C. Penrhys Evans ..	..	Jan., 1890—Jan., 1895
Messrs. Corbet and Miles ..	..	Jan., 1895—

PEARSALL'S GRAMMAR SCHOOL AND TRUST.



HIS School was founded by Mr. Nicholas Pearsall and was opened on October 5th, 1795, by the Rev. William Blake, who continued to be the master until August, 1797. The School started with three pupils:—William Hopkins, Joseph Hopkins, and William Hill. Soon afterwards Lant Carpenter became a scholar, entering July 25, 1796, and leaving June, 1797.

Six hundred boys in all have been educated in this School and among the list may be found the following familiar names: Henry Lea, Jan. 23rd, 1797-Dec., 1798; Francis Lea, Jan. 23rd, 1797-March 21st, 1802; Simcox Lea, Jan. 24th, 1797-Oct. 6th, 1797; Henry Brinton, Aug. 1st, 1803-Dec. 1810; William Brinton, Jan. 14th, 1805-Dec. 1811; John Brinton, Jan. 19th, 1807-Dec. 1813; William Mountford, July 19th, 1825-Oct. 2nd, 1832; and June, 1833-Sep. 23rd, 1833.

In the original Trustees' Minute Book Mr. Pearsall sets forth the plan and purpose he had in view in founding the School. His intentions with regard to it are also set forth in his will (see page 39). From these documents we find that Mr. Pearsall held (for his time) most enlightened views on the subject of education. He says “For the support of this my school I have bequeathed in my will a sum of money in trust, to be put out in the Funds, or otherwise, at the discretion of my trustees that the interest thereof may be appropriated to the maintenance of a proper tutor or master of the said school. I propose that the boys admitted in this school shall be taught to spell and read accurately, writing and arithmatic (*sic*), English composition (especially letter writing), the first principles of Geography and Astronomy, History—particularly the English,—with the Roman, Grecian, and Jewish, so far as is necessary to enable them to read the Bible to greater advantage, and the Latin and Greek languages if requested by their friends. N.B.—By what is said above I do not mean that the boys shall be taught the first elements of reading and writing, for it is not my design that they shall be admitted into the school before they have made some pro-

ficiency in each of those branches. . . . Lastly, it is my wish that any other branch of useful learning may be attended to which my trustees shall in their wisdom direct. Only let my general design be kept in view, namely, the training up of youth in religious and useful knowledge, that they may be pious towards God, candid to their fellow Christians, benevolent towards all men, honest, industrious, and useful members of society in general, and an honour to Protestant Dissenters in particular." . . "By what I have said it is evident that my design is to make this a proper Protestant dissenting school, if it can be effected.—NICHOLAS PEARSALL, April 19, 1797."

The Trustees, in the exercise of their discretion, sold out of the "5 per cents." in 1820, and invested the money on mortgage with the Kidderminster Gas Company. This sum, £980, was repaid in 1835, and then invested in a mortgage on two houses in Lansdown Circus, Leamington.

In 1865 the school buildings were taken down and rebuilt by subscription at the same time as the adjoining day schools. The total cost was £350.

Under the date, July 30th, 1866, this entry occurs in the minute book:—"The Trustees having inspected the School, which has been rebuilt . . . find that it is double the former size (having a commodious cellar under the whole building with good offices attached), the room being lofty, well lighted and ventilated, commodiously fitted and well adapted for the purposes of tuition. The Trustees express their entire satisfaction with the completion."

In the year 1875, a new scheme was formulated under which the school was to be closed, and the trust income, after compensating the master, and paying maintenance charges and insurance, devoted to "the creation of Exhibitions or Scholarships, to be called 'Mr. Pearsall's Exhibitions,' to be freely competed for at the aforesaid Public Elementary Schools and to be tenable for periods not exceeding three years at some efficiently conducted school or institution providing a higher education." This scheme was approved of by the Board of Charity Commissioners, and sealed by them March 16th, 1877. The School was closed May 12th.

The endowment of the Pearsall's Trust consists of the following:—The buildings with the site and appurtenances

occupied and used for the purposes of the said Trust; certain premises situate in Church Street, occupied and used as offices, and let at the yearly rent of £20: a messuage or tenement adjoining the last mentioned premises in Church Street, and let at the yearly rent of £9 2s.; a sum of £1000 invested on mortgage on two messuages situate in Lansdown Circus, Leamington Priors.

LIST OF TREASURERS.

Matthew Jefferys	..	..	Sep. 10, 1807—
Henry Talbot	..	..	Aug. 9, 1814—1848
Henry Talbot, junr.	..	..	1849—1855
William Talbot	..	..	1855—1877
John Stooke	..	..	May 7, 1877—

LIST OF MASTERS.

Rev. Wm. Blake	..	..	Oct. 5, 1795—Aug., 1797
Rev. Roger Ward	..	..	1798—March, 1825
Rev. Evan Jones	..	..	March 25, 1825—Xmas. 1850
Professor R. H. White'ccke	..	..	Xmas. 1850—June 22, 1853
Rev. John Davies, M.A.	..	..	June 22, 1853—June, 1855
Rev. Edward Parry	..	..	June, 1855—May 12, 1877

LIST OF THE PEARSALL TRUSTEES.

Benjamin Carpenter (Stourbridge)		1795—1797 (removed)
Matthew Jefferys	..	1795—
Thomas Read	..	1795—1807 (removed)
John Scott	..	1795—1833
Joseph Broom	..	1795—1814
William Hornblower	..	1795—1807
William Penn	..	1795—1817 (removed)
Samuel Read	..	1795—1807
John Read	..	1795—1814 "
Henry Penn	..	1797—1807
Benjamin Carpenter (Oldswinford)		Sep. 10, 1807—1817
Richard Watson	..	" 1807—1833
Henry Talbot	..	" 1807—1849
John Broom, junr.	..	" 1807—1847 (removed)
John Jefferys	..	Aug. 9, 1814—1833 "
George Talbot	..	" 1814—1854 "
Herbert Broom	..	" 1814—1816

A new Trust Deed was made in 1814.

George Talbot, junr.	..	June 20, 1816—1854
John Wagstaff, of French	..	" 20, 1817—1823
William Hopkins, senr.	..	" 20, 1817—1847
William Hopkins, junr.	..	" 24, 1823—1849
Robert Scott	..	" 1, 1833—
James Badland	..	" 1, 1833—1847
Henry Talbot, junr.	..	" 1, 1833—1874
Richard Watson	..	Oct. 13, 1847—1854 (removed)
Charles Davis Badland	..	" 13, 1847—1887 (?)

New Deed in 1848

Joseph Hopkins	..	Oct. 8, 1849—
Pemberton Talbot	..	" 8, 1849—Dec., 1866 (resigned)
John Watson	..	" 7, 1850—1854 "

William Talbot	..	..	Dec. 22, 1854—1887
W. G. Hopkins	..	..	„ 22, 1854—1875 (removed)
Edward Broadfield	..	..	„ 22, 1854—1889
George Holloway	..	..	„ 23, 1857—
John Charles Addys Scett	..	..	„ 23, 1857—1863 (removed)
George Gower Woodward	..	..	„ 23, 1857—1879
John Stooke	..	..	Nov 24, 1868—
William Henry Talbot	..	..	„ 24, 1868—
William Green	..	..	„ 17, 1874—1887
George Hopkins	..	..	„ 19, 1875—1889
Charles Isaacs	..	..	Dec. 30, 1879—
A. Cowell	..	..	Aug. 2, 1887—1899
B. Hepworth	..	..	„ 2, 1887—
W. H. Hodgson	..	..	„ 2, 1887—
Arthur George Hopkins	..	..	„ 16, 1890—
E. D. Priestley Evans	..	..	Mar. 11, 1891—

PEARSALL'S EXHIBITIONERS AT KING CHARLES I.
GRAMMAR SCHOOL.

Walter Scott	..	..	1878—1881
George Payne	..	..	„ — „
Henry Haycock	..	..	„ — „
Leopold Heath and Wm. Roberts	..	..	1880—1883
G. H. Crabtree	..	..	1882—1885
Harry Smith	..	..	„ — „
Walter Winbury	..	..	1883—1886
Percy Holloway	..	..	„ — „
Charles Watkins	..	..	1892—1895
A. W. Schwamenkruege	..	..	1893—1896
Leslie Cooper	..	..	„ — „
Lawrence Oliver	..	..	1899
<hr/>			
R. Young	..	..	1898 (Wolverley G. S.)
H. Barker	..	..	1898 „

The following are brief biographical notices of the masters of Pearsall's Grammar School:—

REV. WILLIAM BLAKE.

William Blake was the second son of the Rev. William Blake of Crewkerne, and was born March 29th, 1773. He was educated at Northampton, under Horsey, having entered in 1790. In October, 1795, he took charge of Pearsall's Grammar School, which post he held till August, 1797, when he left for the purpose of assisting his father at Crewkerne, where he died, Feb. 18th, 1821. He was twice married, first in May, 1808, to Hannah Jarman, who died in April, 1810, by whom he had one daughter; and secondly, in October, 1812, to Elizabeth Jarman, by whom he had four children; she survived until Nov. 25th, 1835. William Blake, junior, was the last Presbyterian minister of his name from a family conspicuous in the ministry of West of England Dissent. By his time the original Calvinism of the race had changed to Arianism. He himself was Arian when he left the Academy at Northampton, and soon became Unitarian. He was a man of wealth and influence. The family came from the neighbourhood of Taunton, was a collateral branch of the family of Admiral Blake, and was descended from William Blake of Pitminster, who died in 1642. Our subject was the author of two published works: "Devotional Services for the public worship of the one true God," &c. Sherborne, 1812

(Anonymous), eight services, with occasional and family prayers and 250 hymns. "The right and duty of Private Judgment and Free Enquiry on Religious Subjects asserted and enforced by a Discourse delivered at Poole, in Dorset, June 27th, 1810, before the Southern Unitarian Society. 12mo, pp. 60. Taunton and London."

REV. ROGER WARD.

Roger Ward was a native of Walmesley, in Lancashire, where he was born in 1765. In 1782 he entered Daventry Academy, at that time superintended by the Rev. Thomas Belsham, before his conversion to Unitarianism. His College Essays cover the period 1783—1786. From Daventry he went to Sherborne, in Dorset, and "was there two years." Here he was minister of the Old Meeting, and was the last minister of the old Presbyterian Church in that town. He probably commenced his ministry early in 1790 and left late in 1791, as he is said to have been there two years. From Sherborne Roger Ward went to Blackburn, where he remained seven years. In 1798 he succeeded the Rev. William Blake as Master of Pearsall's Grammar School, which he conducted with credit to himself as a man of learning, and as tradition relates, in a manner strict if not severe; he was, however, a very excellent master. This post he retained until four months before his death. He was also minister of a small congregation at Bromsgrove, for about sixteen years, until he was disabled by a painful malady, from which he died, July 24, 1825, at Stourport, in the sixtieth year of his age. Mr. Ward frequently occupied the New Meeting pulpit as a supply between the ministries of the Revs. Wm. Severn, John Lane, J. B. Smith, and Richard Fry. Before Mr. Fry came, Mr. Ward occupied the pulpit regularly from January to September of 1813.

REV. EVAN JONES.

Evan Jones was born at the village of Cribin, in Cardiganshire, where he was educated by the Rev. John James (afterwards of Gellionen), a very celebrated Unitarian minister in his day, a brilliant Latin and Greek scholar, who always read his New Testament in Greek, except on public occasions. Evan Jones entered the Presbyterian College, Carmarthen, Midsummer, 1814, to be educated for the Unitarian ministry. He left College in the Midsummer of 1818, after which he is said to have become an assistant master at the school of the Rev. John Corrie, in Birmingham. How long he remained there is not known. He, however, accepted an invitation sent him by the congregation at Hinckley, where he ministered from September (?), 1820, to June (?), 1824. At Hinckley he received an invitation to become the minister of the congregation at Bewdley, and commenced his duties there in 1824, which continued till 1858. While minister of the Bewdley church, Evan Jones lived in Kidderminster, as he was master of Pearsall's Grammar School from March 25, 1825, till December, 1850. While master of the Grammar School he was mainly instrumental in bringing up the Rev. William Mountford, M.A., who is noticed in another chapter. Mr. Richard Eve also received part of his education under him. It is said that Evan Jones used to punish his boys with the lash of a big hunting whip, and that he knew how to use it. In 1858 Evan Jones emigrated to the United States of America, owing, it is said, to his inability to meet the obligations which devolved upon him through the failure of a friend, for whom he had become security. It is not known when or where he died; and after leaving England his life is lost in oblivion.

PROFESSOR R. H. WHITELOCKE.

R. H. Whitelocke had charge of Pearsall's Grammar School from Dec., 1850, to June 22nd, 1853. At first there seemed a decided change for the

better through his management of the School, but this improved condition did not last, as he was very much pre-occupied with other work of a literary nature, and seemed to take very little interest in the boys. George Griffith, in his "Free Schools of Worcestershire," p. 462, 1852, says of him: "The present head master, Mr. R. H. Whitelocke, is Royal Professor in Würtemburg; author of the second part of Hilpert's Grand German and English Dictionary; reviser and corrector, &c., of the second part of Grieb's German and English Dictionary; author of the abridged Hilpert; author of 'The City of the Fountains,' of 'University Dialogues'; translator, &c., of several works published by Bohn. He was educated at Hyde Abbey School, Winchester, under the Rev. C. Richards, who had Gaisford, Canning, Sewell, and Kent (the present head master at Toronto) for his pupils."

REV. JOHN DAVIES.

John Davies was a native of Eardisley, in Herefordshire, and was born May 20, 1821. His parents were Trinitarians, but he was brought up by an uncle who was a Unitarian. He was educated at the Grammar School of Wotton-under-edge, in Gloucestershire, from 1832 to 1839, when he proceeded to Glasgow University, where he graduated with honours in 1842. After leaving Glasgow he went to Manchester New College, and after completing his theological course he took the post of assistant master in several Boarding Schools from 1846 to 1851. In June 1853, he came to Kidderminster to take charge of Pearsall's Grammar School, and remained exactly two years, leaving in June, 1855. He also worked in the Sunday Schools with Mr. George Holloway, Mr. and Miss Stooke, and others, and was an intimate friend of Mr. and Mrs. William Talbot, of Whitville. Mr. William Henry Talbot was in the school under Mr. Davies, and also his brother Arthur. Tradition says that he was an excellent master, and had a very remarkable influence over his scholars through his happy and genial manner. From Kidderminster Mr. Davies removed in 1855 to Newport, Isle of Wight, to take his first ministerial charge. He was here but a few months from the Midsummer of that year. He then took his second charge at Birkenhead, where he remained "a month or two at the end of 1855 and the beginning of 1856." From here he removed to Bury, in Lancashire, where he took over the private school of his old college friend, John Wright, who was minister at Bury at that time. He remained at Bury till he went to Stand, near Manchester, in 1858, taking with him most of his Bury pupils. At Stand he remained from 1858 to 1871, when he took his third charge at Tavistock, in Devonshire, being there 1872—1873. Then he settled at Bridport, his fourth and last charge, in Dorset, where his ministry covered the period 1873—1887, after which he retired altogether from the ministry, and still lives in the same town.

EDWARD PARRY.

Mr. Parry was master of the School from 1855 until 1877. Under him the school flourished greatly. For biographical notice see pp. 135—9.



JOHN DAVIES.

MINOR INSTITUTIONS.

THE LIBRARY.

With regard to the origin of the Sunday School Library we read in the Memoirs of Dr. Lant Carpenter, (page 18) that in 1796, when he was but sixteen years old “perceiving how much those among the lower classes, whose minds were enlightened, were in want of books, he conceived the idea —then a novel one—of beginning a Library in connection with the Sunday Schools, which was to contain works of general interest, and to be open to subscribers of all denominations. His efforts met with that opposition which every new scheme has to encounter; but the promptness and ability which he even then manifested in forming plans and carrying them into execution was at length effectual. This institution has continued permanent in his native town, and is still (1842) a means of usefulness.” It would appear from this that the Sunday School Library dates back to 1796. Whether it was founded before or after the library for the Congregation is not known.

It is said, on the authority of Mrs. Matthew Gibson, of Evesham, that originally there were two Libraries, the one strictly congregational and the other connected with the Boys’ School. She says “I think I heard my father say that these were merged into one, and all the books kept in the small room adjoining the Boys’ School. If I recollect rightly, T. Lench, the master of the Day School, was Librarian up to the time of his death . . . after which time I think there was no regularly appointed librarian, and the library was little used except by the young men in my father’s Sunday School Class, and a few of the older boys.” The books were removed to the Vestry, probably during the rebuilding of the Schools in 1865. Here the books were still less used, and it was not until Mr. Mellone’s ministry that a special effort was made, in 1874, to resuscitate this library. The books were brought out of the “closet off the old Vestry,” and many new ones added. Mr. Mellone, Mr. George Hopkins, and Mr. Arthur New were mainly concerned in this remodelling of the Library, which was now removed to its present abode in Pearsall’s Room. Arrangements were made with Messrs. W. H. Smith

and Sons for a supply of books on loan, and the Library now became a congregational library of general literature rather than a School library. But judging from the catalogue printed in 1849 the old library also was of a general and varied character, its 730 volumes comprising nearly all classes of literature.

From the Sunday School minutes it is found that a movement was set on foot, early in 1875, to establish a library specially for the Schools. Consequently there were, for a few years, again two libraries. Mr. Charles Isaacs was librarian of this School Library in 1878, and on his retirement, in 1883, the two libraries were again merged into one, and thrown open as a free library to members of the Congregation and Sunday Schools.

As far as can be ascertained the Librarians have been:—

Henry Lawrence	..	..
Charles Talbot	..	..
James Badland	..	..
Thomas Lench	..	..
Arthur New	..	..	1875—
Thomas Cox Payne (Assistant)	..	..	1875—
Mrs. William Talbot			
Thomas Cox Payne	„	..	—March 16, 1880
Alfred Whatley	„	..	March 16, 1880—March, 1883
Thomas Cox Payne	..	..	March, 1883—Jan. 9, 1895
George A. Payne	„	..	Jan., 1886—Sep., 1887
George Harry Brooke	„	..	Sep., 1887—March, 1890
Albert Davis	„	..	April, 1890—Nov., 1890
William Allbut	„	..	Dec., 1890—May, 1892
William Highway	„	..	June, 1892—Nov., 1894
Walter W. Winbury	„	..	Dec., 1894—June, 1895
William Payne	..	..	Jan. 16, 1895—Jan. 23, 1897
Joseph Thomas	..	..	July, 1895—Jan. 23, 1897
Joseph Thomas			
Wilfred Harry Clarke	..	..	Jan. 23, 1897—Jan. 14, 1899
Walter William Winbury		..	
Arthur C. Winbury	..	..	Jan. 14, 1899—
Charles Ilott	..	..	Jan. 14—June, 1899
Edward Taylor		..	July 1, 1899—
William E. Roberts	..	..	July 1, 1899—

THE BROTHERLY SOCIETY.

The New Meeting Brotherly Society was established in 1817. From a printed copy of the rules, dated 1842, we gather that the objects of the Society were to provide for mutual relief and support in case of sickness among the members, "and for other useful purposes." Membership was confined to scholars in the New Meeting Sunday School. The subscription was 1d. per week. Sick pay was granted to the amount of 3s. per week. Among the "other useful purposes" seems to have

been the providing of pens and copy books, for in those pre-School-Board days the Sunday School had first to teach its scholars the elements of education, and many who have reached good positions in after life have had no other means of education than this. Rule 11 says: "The Society shall take as many shares in the Library as its funds will allow." From this it would seem as if the Library was at one time a sort of co-operative affair. The number of shares held in the Library fluctuated; in 1846 there were 22, in 1848, 18. The funds reached high-water mark in 1854, when the Society had £92 16s. to its credit. Shortly afterwards the trade of the town became very depressed, and the Society ceased to exist. In 1865 the money (£100) was finally disposed of as a subscription to the rebuilding of the Day Schools.

THE TUESDAY EVENING MEETINGS.

The Tuesday Evening Meetings were a kind of Improvement Society, conducted under the leadership of the Rev. Edward Parry. The first notice of them in the Minute Book is dated Aug. 22. 1865. But from the statement of the first minute these meetings must have existed some time previously—"Twenty present. Rather more than average attendance." The subject at this meeting was "The duty of attendance on the Sacrament of the Lord's Supper." It was opened by Mr. Parry, who "strongly advocated the observance of this rite as one of the means of grace by which we attain the end—holiness." Mr. G. Hopkins and Mr. J. North supported Mr. Parry's remarks. The following extracts from the Minutes are interesting and instructive from several points of view, and fully explain the objects of the Society:—

Aug. 29, 1865. "Thirty present. Subject: 'The Sunday School.' Opened by Mr. Parry, who appealed for more help in that place, and who considered that the Sunday School was independent of the Day School in teaching and support. Mr. J. North wished for more doctrinal teaching, and he was supported by Mr. B. Arnold. Mr. Parry considered that doctrinal teaching was introduced as far as practicable, but thought that with more aid, more might be done in that direction. Mr. North and Mr. Dredge promised pecuniary help, and the former expressed himself satisfied with Mr. Parry's explanations."

Sep. 12, 1865. "Twenty-five present. Subject: 'The Relation of Miracles to Christianity.' Mr. Parry said that the use of miracles was not to establish any moral or doctrinal truth, but to prove the Divine mission of Christ. Mr. J. North said that his head and heart were at variance on this question. His heart was with the miracles, but his head was often inclined to doubt them. Mr. G. Hopkins spoke in favour of the acceptance of miracles, but was not disposed to deny the Christian name to those who doubted or denied them. Mr. Parry considered that there was room in the Christian Church for all sincere

doubters as individual members, but was opposed to the enunciation of their opinions from the pulpit by those claiming to be Christian ministers."

Oct. 10, 1865. "Mr. J. North spoke on the formation of a Book and Tract Society, by means of which missionary efforts might be carried on by the members of the congregation. Mr. Parry concurred. Mr. North then spoke of a coloured drawing of the Old Schools, which had been made by his son, Mr. Howard North. He wished for another and better copy to be done, and given to Mr. Geo. Talbot, of Leeds, by his old scholars, he himself being one. Twenty-four at the meeting."

Oct. 17, 1865. Sixteen present. Agreed to order 1000 copies of Page Hopps' "What do we as Unitarian Christians believe?"

Oct. 31, 1865. Subject: "The causes which hinder the reception of Unitarian Christianity by the working classes."

Nov. 7, 1865. Mr. Parry read an interesting letter from Mr. William Bland, of Guildford, late of Kidderminster, thanking those of the congregation who had subscribed to present him with Dr. Beard's Biblical Encyclopedia.

Nov. 14, 1865. Twenty-two present. Subject: Same as that of Oct. 31. Mr. Geo. Hopkins thought it partly due to coldness of our worship. Mr. J. North thought there was a kind of aristocratic feeling which repelled many working men from us. Mr. W. Brooke thought the main reason was the absence of "religious social" or "social religious" feeling in the intercourse between members of our body. Mr. B. Arnold said that in Kidderminster especially there was such an antagonism between masters and workmen in secular matters, that a reluctance was felt in joining together in worship. He believed if there were a chapel or church built exclusively for working men, that it would be filled. Subject adjourned to learn Mr. Parry's opinion, who was in Birmingham.

Dec. 5, 1865. Thirteen present. Gas put in. Mr. Parry called attention to the proceedings of the committee for negotiating an union between the Warwickshire Tract Society and the Birmingham Unitarian Association, of which he was a member. He said it had been agreed to unite them as a society for carrying on missionary operations in the Midland districts. After an opposition on the part of Mr. Parry, Mr. Gibson, Mr. Bache, and others, it had been agreed that the name of this society should be "The Midland Christian Union." Thus the name "Unitarian" was dropped, a measure which Mr. Parry strongly condemned. Messrs. Geo. Hopkins, J. North, and B. Arnold concurred with Mr. Parry in this censure.

Dec. 12, 1865. Sixteen present. Subject: "The claims of 'The Unitarian Herald' and 'Christian Freeman' to increased circulation." Mr. North opened, and thought that every Unitarian householder ought to take in our cheaper periodicals, as the U. H. and C. F. Discussion followed, in which the general opinion seemed to be that Unitarian publications were too learned, and did not possess so many attractions as those of Orthodox bodies. These remarks applied more particularly to the "Unitarian Herald" and the "Sunday School Penny Magazine."

Dec. 19, 1865. Mr. Parry read extracts from "Inquirer," and discussion followed thereon.

Feb. 21, 1866. Mr. Parry commenced course of lectures on the History of Religion. Secretary absent.

March 7, 1866. Twenty-nine present. Third lecture on the Religion of the Chinese.

March 14, 1866. Twenty one present. Fourth lecture on "Brahminism, the Religion of the Hindoos."

April 18, 1866. Twenty-eight present. Presentation of an address and a purse containing £5 to Mr. B. Arnold, the former made by Mr. Geo. Hopkins, the latter by Mr. Geo. Holloway.

THE MOTHERS' MEETING.

This Institution was started through the initiative of Mrs. William Talbot, of Whitville, in May, 1878, assisted by Mrs. Isaacs (Shortheath), Mrs. Wm. Green, Mrs. George Hopkins, Mrs. A. Cowell, Miss Stooke, and Miss A. Isaacs. The Society started with a membership of about forty, and a total subscription for the year of £14 19s. 2d. In its year of majority the members were over 70 in number, and the subscriptions amounted to £83 10s. 11½d. From 1878 to 1889 Mrs. George Hopkins did all the cutting-out that was required, and since her retirement there has been no one to do that work.

On Monday, July 10th, 1899, after the mothers returned from their annual excursion, they assembled in the Pearsall Room to present an address, beautifully illuminated by Mr. W. Winbury, to Miss Stooke, on the completion of twenty-one years of faithful service in connection with this institution. A full account is given in the *Record* for August, 1899, and in the *Shuttle* for July 15th, 1899. The address runs as follows:

" New Meeting House, Kidderminster, July 10th, 1899.

To Miss Stooke, Brookdale, Blakebrook, Kidderminster.

Dear Miss Stooke,

On behalf of the members of the Mothers' Meeting in connection with the above-named church, we, the undersigned, beg your acceptance of this address as a token of our very deep affection and sincere appreciation of the faithful and loving service you have rendered to this institution during the last twenty-one years.

We are, therefore, desirous of testifying our gratitude for your zealous and untiring devotion to this branch of the work of the church, which has been so helpful and beneficial to so many members of this meeting.

We are proud that in this respect you are, along with others, maintaining the best traditions of this church, which is so dear to your heart, which has always been willing and ready for any good work, and whose members have invariably given steadfast and lasting service whenever they have put their hands to the plough.

We are also very much gratified that your work extends beyond this institution, and that you have rendered such material help to the cause of the poor and needy, as a member of the Board of Guardians, to which you have already been twice elected.

We hope and trust that future years will still be blessed with your fruitful zeal and devotion, and it is our earnest prayer that you may be spared many years to carry on the noble work that you so sincerely cherish and love.

We are, dear Miss Stooke

(Signed on behalf of the members),

M. A. DAVIES.
M. ROWE.

The following is a list of the past and present office-holders:—

President—Mrs. William Talbot	..	May, 1878—June, 1887
Vice-President—Mrs. George Hopkins	..	May, 1878—1889
Readers—Mrs. William Talbot	..	May, 1878—June, 1887
Miss Annie Isaacs ..	..	June, 1887—April, 1893
Mrs. Arthur G Hopkins	..	May 1, 1893—
Treasurer and Secretary—		
Mrs. Isaacs (Short Heath)	..	May to August, 1878
Miss Stooke ..	..	Aug., 1878—
Assistant Treasurers—		
Miss Annie Stooke ..	..	May, 1878—Oct., 1880
Miss Carrie Cowell ..	..	Oct., 1880—June, 1889
Miss Lucy Hopkins ..	..	Sep., 1880—May, 1881 Oct., 1889—June, 1890
Miss Lilian Cowell	..	June, 1890—

THE GIRLS' CLUB.

This Club meets in Pearsall's Room three nights in the week. On the walls are framed photographs of the founder and the ladies assisting, with the following inscription:—"The New Meeting Girls' Club, founded Jan. 13th, 1879, by Mrs. Wm. Talbot, of Whitville, to whose untiring energy, assisted by the kind co-operation of Miss Stooke, Miss Carrie Badland, the Misses Talbot, Miss Annie Stooke, and Miss Coates, the Club owes its present position.—September, 1881." The following is a specimen programme of the work done by the club:—

MONDAY:—Sewing and Singing, Dress-Cutting. Superintended by Miss Stooke, Miss Cowell, Miss Parkes.

THURSDAY:—Ambulance and Nursing; by Miss C. Badland and Miss Youngjohns.

SATURDAY:—Musical Drill and Dancing; by Miss C. Badland and Miss L. Cowell.

Up to the present the Club has contributed the sum of £24 2s. 3d., or more towards various deficits in Church and School funds. The officers from the beginning have been:—

Presidents—Mrs. William Talbot	..	Jan. 13, 1879—April 5, 1894
Miss Stooke ..	..	Sep. 8, 1894—
Vice-Presidents—Miss Stooke ..	..	Jan. 13, 1879—Sep. 8, 1894
Miss Carrie Badland ..	..	" " —
,, Talbot ..	..	May 5, 1888—Sep. 8, 1894
,, Edith Cowell ..	..	" " —Feb. 14, 1894
,, Youngjohns ..	..	April 13, 1889—
Mrs. Evans ..	..	Feb. 14, 1891—
Miss Edith Cowell ..	..	Sep. 17, 1892—Nov. 16, 1895
,, Lily Cowell ..	..	Nov. 16, 1895—
Secretaries—Miss Annie Stooke (in Jan., 1882, perhaps before—Dec. 26, 1885		
Miss Florence Talbot ..	..	Feb. 21, 1886—Aug. 26, 1887
,, Harriet Winbury ..	..	Aug. 26, 1887—April 19, 1890
,, Edith Hopkins ..	..	April 19, 1890—Nov. 7, 1891
,, Edith Cowell ..	..	Nov. 7, 1891—Nov. 16, 1895
Mrs. Arthur Hopkins	..	Nov. 16, 1895—

Treasurers—Miss Hardiman ..	..	—Jan. 28, 1882
Miss Ida Talbot ..	..	.. Jan. 25, 1882—Aug. 26, 1887
,, Cowell ..	..	.. Aug. 26, 1887—April 13, 1889
,, Edith Hopkins ..	..	.. April 13, 1889—Nov. 7, 1891
,, Edith Cowell ..	..	.. Nov. 7, 1891—Nov. 16, 1895
Mrs. Arthur Hopkins..	..	.. Nov. 16, 1895—
Magazine Secretaries—		
Miss Emma Cowell ..	..	.. Jan. 28, 1882—Dec. 27, 1882
,, Ellen Cave ..	..	.. Dec. 27, 1882—Jan. 28, 1884

LADIES' BENEVOLENT SOCIETY.

This was originated May 19th, 1878, for philanthropic work by ladies of the Congregation. Collections were made and subscriptions raised to form a benevolent fund, and a Visitor was employed, at 10s. a week at first, to visit all needy cases. The first President was Mrs. Henry Talbot, the Secretary was Mrs. William Talbot; and Miss Stooke, Treasurer. The Visitors were Mr. Deakin from July 14th to November, 1878; Mrs. Riley from January 20th, 1879 to April 18th, 1881; Mrs. Haycock from April 25th, 1881, to January 14th, 1889. Since then the fund has been administered by the Treasurer and Minister.

CRICKET AND FOOTBALL CLUB.

This was started about 1878 and thrived for some years, the Football outliving the Cricket section and becoming itself extinct in March, 1894. Mr. T. C. Payne was the first Secretary. In 1880 the President was Samuel Hollins, Esq., with John Stooke, Esq and Rev. W. Carey Walters, Vice-presidents, Secretary, Wm. Payne; Treasurer, T. C. Payne; Cricket Capt., A. C. Holloway; Football Capt., T. C. Payne. The Football section developed in after years into an important club in the town. Well-known players and organizers in connection with it were Messrs. Samuel Brimfield, George Brimfield, Walter Barratt, and Albert Potter.

THE LADIES' SEWING SOCIETY.

During Mr. Lunn's ministry Mrs. Lunn founded a Dorcas Society, which used to meet in the Vestry. Apparently this died out upon her removal from the town.

The Ladies' Sewing Society, as now extant, was founded in 1880. In the September *Record* for that year there is the following note:—"It is also contemplated to form a Dorcas

Society to meet at various houses of ladies of the congregation, to make garments for the poor and needy." And in the December *Record* there is another note to the effect that "Two meetings of the Ladies' Working Association have been held, with a very good attendance at each, and very delightful gatherings they both were. Apart from the work done the social intercourse must do good." The first meeting was held at Sion House, the residence of Mr. Samuel Hollins. The meeting was held in a room upstairs, and tea was served in the dining room. Mrs. Hollins was the first president and treasurer, and relates that she undertook the management of it at Mrs. William Talbot's earnest request. The ladies subscribe 5s. each as a fund wherewith to buy materials.

Presidents—Mrs. Samuel Hollins	..	1880—
Mrs. William Green ..	..	—Feb., 1895
Mrs. George Hopkins ..	..	Feb., 1895—
Secretaries—Mrs. Edward Broadfield	..	1880—1881
Miss Ann Hatton ..	..	1881—1895
Mrs. Arthur G. Hopkins	..	1895—

THE YOUTHS' CLUB.

The Youths' Club was opened on September 27, 1880, with thirty members. In two months' time from the opening the numbers doubled, and the institution became a great success. At first it met three evenings in the week—Mondays, Thursdays, and Saturdays—but afterwards on two only. A large variety of games and several illustrated periodicals were provided. Classes in history and arithmetic were organized, as well as a Shakespeare Class. Debates, dramatic entertainments, and social evenings were also organized for the edification and amusement of the members. By October, 1881, the club grew to such dimensions that it had to remove from the schools into the large room belonging to the old Mechanics' Institute, in High Street, but remained there only a few weeks. The club came to an end in April, 1885. The following are the officers :—

President - Rev. W. Carey Walters	..	Sep., 1880—April, 1885
Treasurers—Rev. W. Carey Walters	..	Sep., 1880—Oct. 8, 1881
Mr. Charles Isaacs ..	..	Oct. 8, 1881—April, 1885
Secretaries—Arthur Jenkins ..	..	Sep., 1880—Oct. 8, 1881
William Scott ..	..	Oct. 8, 1881—Sep., 1882
Arthur Jenkins ..	..	Sep. 21, 1882 — Oct., 1883
Fred Goodman ..	..	Oct., 1883—Oct., 1884
Thomas Brimfield ..	..	Oct., 1884—April, 1885

When the Youths' Club came to an end, YOUNG MEN'S CLASSES were started, and a MUTUAL IMPROVEMENT SOCIETY, which covered the periods: January 5th, 1886-May, 1887, and October 18th, 1888-May, 1889. This latter society was transformed into an Elocution Class of which Mr. Cave had charge.

THE GUILD OF THE GOOD SHEPHERD.

In the *Record* for September, 1884, there is a short account given of the history of the Guild :—" Originally formed under the name of the 'Guild of Well-doing,' on March 2, 1881, it continued to meet with little or no organization, and attempting little or no corporate work until June, 1882, when it was more fully organized substantially on the basis suggested by the Rev. F. E. Millson's paper, in "Teacher's Notes" of that quarter. C. F. Mason was elected secretary. A month or two later a Guild Manual was prepared by the Warden for the use of its members, in which the object of the Guild was stated to be "the encouragement in all its members of holiness of life and work for God." The name was changed to that of the "Guild of the Good Shepherd :" a badge was adopted, viz., a Latin Cross, and the words, *In hoc vinces*; and at the Festival Service on St. John the Evangelist's Day, 1882, a Guild Banner was used for the first time."

In the *Sunday School Helper* for March, 1885, the founder of the Guild (the Rev. W. Carey Walters) wrote an article entitled "Four years of Guild Work," in which he gives an account of the origin and work of this Guild. He states that the Guild had been most helpful "in forming a closer bond of religious fellowship among the younger people; in uniting them more completely to the church to which they belong; in promoting active work; and it is believed also in heightening in some degree spiritual aspiration and in deepening religious life. . . At first it was little more than a communicant's class, meeting monthly, a register of attendance being kept, but having no organization, no rules, and attempting little in the way of corporate existence and work. . . Already there were in active operation societies for the cultivation of the intellectual and social side of life, and it was determined to keep the Guild to one object, viz., the cultivation of the spiritual life, and the promotion of earnest religious work. After the next Confirmation service, conducted by the Rev. Dr. Drummond, a large addition took place to the number of the Guild, and with

increased numbers came an infusion of new life. The soul naturally formed a body wherein to dwell, and from this time dates the more complete organization of the Guild. The name was changed from the somewhat Pharisaical one of 'Well-doing' to 'The Guild of the Good Shepherd.' A manual was drawn up by the Warden, containing regulations for Guild meetings, etc. . . . and a badge was adopted . . . a banner was also presented . . . and an annual festival and a service of re-dedication on the eve of Good Friday, were instituted." Subsequent Confirmation services added largely to the membership of the Guild. Altogether, since the commencement to 1885 some hundred and seventy joined the Guild. "The ordinary meetings of the Guild are held monthly. The office of the Guild is first said: then follows the calling of the roll. Absentees are expected to send to the Warden the cause of absence, and in the event of absence from three consecutive meetings, without reason being assigned, enquiry is made by appointed visitors. Any new members are received into the Guild in the appointed way (the members standing), and the badge and manual are presented. . . . If any business is to be transacted, it is now attended to . . . and then the Guild resolves itself into a religious service, where instruction is given in view of the Communion Service of the next Sunday. . . . The close connection of the Guild with this service is its greatest source of strength. Such a society requires for its working only two chief officers, (1) a secretary—on whom devolves the routine work, and who can make or mar the Guild to a large extent; and (2) a Warden, on whom rests the responsibility, and to whom the members of the Guild should be able to look with confidence for advice, help and encouragement. The Warden should, if possible, be the minister of the congregation." "As Alpine climbers are bound to each other as they ascend to heights which can scarcely be trodden by solitary feet, so we are bound to each other on the journey along that hard and open, toilsome path of right and duty, which leads to

'These shining table-lands,
Where God Himself is moon and sun.' "

In February, 1884, the members contributed £19 11s. 6d. towards the Moule Accident Fund; and on May 29th of the same year, as a result of a paper by Miss Carrie Badland on "The Work of a Guild," which contained several useful suggestions, a NURSING SOCIETY was started, whose object was to attend upon poor sick people; and it was also decided to

send flowers every week to the London Missions. The Society apparently became extinct in time, for on August 30th, 1888, Miss Carrie Cowell proposed and Mr. W. Winbury seconded, "That we re-form the Nursing Committee in connection with our Guild." In Sept., 1894, the members began Ambulance work, and have been very successful in their Examinations. They have also bought a large number of instruments and appliances used in the treatment of the sick, for the purpose of lending in suitable cases. On April 28th, 1886, acting on the inspiration of the Rev. Alfred Payne, of Stockport, it was resolved that a CLOTHING COMMITTEE be formed. Miss C. Cowell was the first Secretary, and on her resignation, in 1889, she mentions that from April, 1886 to Sept., 1889, "Nearly 2000* garments have been given away to necessitous cases, an example of how much may be done with a little energy and ingenuity. I feel I should not be doing my duty if I did not express my earnest thanks to the Misses Winbury, and especially to Miss Harriet, without whose untiring aid and sympathy the work could never have been carried on." From 1890 to 1898, inclusive, 609 articles have been distributed.

Much monetary help has also been given in cases of illness and towards the expenses of burials.

On December 11th, 1893, at a Concert organized by the Guild on behalf of the unemployed, held in the Town Hall, a profit of £12 9s. 8d. was made, which was spent in coal, groceries, &c. On April 6th, 1894, as the result of a Ball, held in the Town Hall, the Guild were enabled to grant £9 10s. to the Kidderminster Free Library Fund. At this Ball no intoxicating drinks were allowed.

On Christmas Day, 1892, the Guild held their first "Robin Breakfast" for the poor children of the town. Sandwiches and two kinds of cake were provided, and upon leaving the hall each child was given an orange, bun, and Christmas card. Through the kindness of Michael Tomkinson, Esq., Franche Hall a penny each has also been given to the children during four years. The Mayor granted the use of the Town Hall free of charge for this breakfast. The members have taken up this branch of Guild work with enthusiasm, and have collected over £200 by means of collecting books during the seven years it has been in existence. They have provided 6600 children with breakfasts, and have each year had a balance in hand, which, with the exception of a small reserve fund, has been devoted to such purposes as a soup kitchen, Mayor's Relief

*This is possibly a mere guess. The books account for 500 only.

Fund, Supt. Bennett's fund for clothing poor children, &c. The amounts are as follows :—1892, £26 2s. 6d., balance £11 3s. 5½d.; 1893, £29 15s. 5d., balance £8 5s.; 1894, £26 18s. 6½d., balance £8 1s. 8d.; 1895, £33 7s. 3½d., balance £12 18s. 2d.; 1896, £28 16s. 9½d., balance £5 4s. 3d.; 1897, £29 4s. 10½d., balance £3 0s. 1d.; 1898, £28 12s. 9d., balance £9 11s. 7d.

In 1894 the Early Morning Adult Class collected 14s. 4½d. for the Robin Breakfast, and has had a collection every succeeding year. The Guild of Good Endeavour at Baxter Church has also rendered welcome assistance.

ROBIN BREAKFAST OFFICERS.

Captains—

William Horsfall ..	1892-1896	William Lucas ..	..	1899
William Winbury ..	1897	Secretaries—		
Henry Winbury ..	1898	H. Winbury ..	..	1892-1894
Albert Pitt ..	1899	Fred Perrins ..	..	1895-1896
Vice-Captains—		Harry Clarke ..	..	1897-1898
Walter Barratt ..	1895-1898	J. A. Caskie ..	..	1899

The first Guild Festival took place on Thursday, Dec. 28, 1882, and the first Re-dedication service on Thursday, March 21, 1883. A new Manual was used for the first time, Nov. 29, 1888. Two banners have been presented to the Guild, the first by the Rev. W. Carey Walters, Dec. 28, 1882; the second by Miss Stooke, Sep. 30, 1886. The following are the officers :—

Wardens—W. Carey Walters ..	..	March, 1881—Feb. 4, 1886
James Hall ..	..	.. Sep. 2, 1886—Sep. 22, 1887
E. D. Priestley Evans ..	..	.. June 7, 1888—May 1, 1890
Secretaries—C. F. Mason ..	..	.. Oct. 2, 1890—
G. A. Payne ..	..	.. March, 1881—May 31, 1883
Harry Haycock ..	..	.. Aug. 2, 1883—Aug. 4, 1887
Joseph Highfield } ..	..	.. Aug. 4, 1887—Aug. 2, 1888
“ ” ..	..	.. Aug. 2, 1888—
Treasurers—Miss Ann Hatton ..	..	.. Aug. 4, 1887—Aug. 25, 1895
Miss Nellie Blagborough ..	..	.. Aug. 29, 1895—
Magazine Secretaries—		
Miss Lucy Hopkins ..	..	.. March—June, 1881
H. Hawkeswood ..	..	.. Sep. 1, 1881—
George Harry Brooke ..	..	.. Aug. 2, 1888—Aug. 28, 1890
Albert Cheshire ..	..	.. Aug. 28, 1890—Sep. 15, 1892
William Allbut ..	..	.. Sep. 15, 1892—
Secretary of Nursing Committee—		
Miss C. Badland ..	..	.. 1888—
Secretaries of Clothing Committee—		
Miss Carrie Cowell ..	..	.. April 28, 1886—July 4, 1889
Miss Stooke ..	..	.. Aug. 1889—
Tract Secretary—Geo. A. Payne ..	..	.. March, 1881—

BAND OF HOPE AND TEMPERANCE SOCIETY.

A Band of Hope and Temperance Society has had a large amount of success from time to time. The periods of its existence are as follows:—March, 1881—June, 1885 ; Feb., 1886—May, 1886 ; Nov., 1886—April, 1887 ; Oct., 1889—Sep., 1890 ; Feb., 1899.—These efforts originated at first with Mr. Walters ; then with Mr. Hall ; and the last effort is due to the initiative of Mr. Whittaker, who is superintendent ; Mr. Tomlinson, treasurer ; Mr. J. W. Rowe, secretary ; and Mr. Evans, president.

THE GYMNASIUM.

This institution was founded at a meeting held on November 19th, 1891. Meetings have been held in Winter months, at first on one evening in the week, and latterly on two. The apparatus is fairly complete, and affords ample means of exercise for the number of members. The following are the past and present officers :—

Presidents—E. D. Priestley Evans	.. Nov., 1891—Sep., 1893
William Horsfall ..	.. Sep. 20, 1893—Oct. 3, 1894
A. G. Cowell ..	.. Oct. 3, 1894—Nov. 11, 1895
E. D. Priestley Evans	.. Nov. 11, 1895—Oct., 1897
George Brimfield ..	.. Oct., 1897—Oct. 25, 1898
Henry Winbury ..	.. Oct. 25, 1898—April, 1899
Treasurer—Arthur G. Hopkins	.. Nov., 1891—
Secretaries—Albert Cheshire	.. Nov., 1891—
Albert W. Pitt ..	.. Sep. 28, 1892—Sep. 23, 1896
William Allbut ..	.. Sep. 23, 1896—Oct., 1897
Wilfred Harry Clarke	.. Oct., 1897—
A. C. Winbury ..	.. Oct. 24, 1898—
Captains—Harry Pitt, junr ..	.. Sep. 20, 1893—Oct., 1897
William Allbut ..	.. Oct., 1897—

ELOCUTION CLASS.

In March, 1892, Mr. Evans started an Elocution Class, which has continued up to the present time, and which has for its object the preparation of young men and women to take their places as teachers in the Sunday Schools.

THE CHARITIES AND TRUSTS.

REV. JOSEPH READ'S CHARITY.

The purpose and scope of this Charity are thus described in the original Trustees' Book :—" Mr. Joseph Read, by indenture bearing date the 1st day of Septr., 1709, conveys to Saml. Read, Edmd. Read, Edward Butler Senr., Edward Butler Junr., Jno. Williams, John Payton, Wm. Clymer, John Bellamy, and their executors, administrs. and assigns, severall parcels of land in Woodcutt in the Parish of Bromsgrove, in the County of Worcester, upon Trust as followeth.

1. To pay themselves yearly Tenn shillings if need be for their charge.
2. To employ five pounds yearly of the Rents towards maintaining a poor Widdow of sixty years and upward, Native of Kiddermr., or maintenance or education of a poor Boy of the same Town In usefull Lear'ing, or setting forth a poor boy of the same place, of the age of 14 years and upwards Apprentice, as the major part of the Trustees agree on.
3. That subject to the aforesd. Trusts the sd. Joseph Read to Receive the residue of the yearly Rents for so long of the tearm of 99 years as he should live, and after his Decease to pay the same Residue of the sd. Rents to Elizabeth Osborne, the daughter of the sd. Jos. Read, and as she in writeing should appoint for all the then Residue of the said 99 years as she should live.
4. That upon expiration of the sd 99 years the Trustees to sell the premises for all the tearm of Twenty one years thereby granted, and with the monie Raised by such Sale to Purchase an Estate of Inheritance, and settle it to the Trustees and their Heirs for the Charitable Purposes aforesd.
5. No Widdow, Schollar, or Apprentice to Receive the Charity above three years.
6. That upon the death of any of the Trustees or their successors, or their removall out of Kiddermr., the surviving Trustees, or the major part of them shall within 20 days meet together in the sd Towne and Chuse out of the Inhabitants of the sd Towne Persons in the Roome of them Deceasd or removd as aforesd.
7. That the Trustees shall meet in Kiddermr yearly, on Lady Day or within a week after, and chuse one of their number Collector of the Rents for the year ensuing, and within a week after the receipt thereof the same to be employed for the Charity aforesd as the major part of the Trustees agree on, and a Book of Accts kept for entring their Rece'pts and Payments."

The following interesting account of the donor of the above Charity is taken from vol. II of Palmer's " Nonconformist's Memorial," p. 548 :—" Mr. Joseph Read was born in Kidderminster, and sent to Cambridge by Mr. Baxter. When

he had finished his studies there Mr. Baxter took him into his house, and he was his assistant for about a year in Kidderminster. After spending some time in the country, upon his ejectment at Great Witley, in 1662, he came to London and assisted Mr. Baxter here also. He used to read the Scripture sentences, the 95th Psalm, the Psalms for the day, the two chapters for the day, and sung the Psalms appointed for hymns, and recited the Lord's Prayer, the Creed, and the Ten Commandments when Mr. Baxter preached. He fixed in the parish of St. Giles's, where there were thought to be 30,000 souls more than could come within the church, and who had no public worship or instruction. He built a chapel in his own house, with the help of friends, and was much flocked after by many of the poor ignorant people, among whom God owned his labours for promoting knowledge and serious piety. As he was preaching there April 30th, 1676, he was taken out of the pulpit and sent to prison. He met also with much trouble on account of his Nonconformity afterwards, but was at the same time reflected on by some among the Dissenters as advancing too far towards Conformity. In 1682 he published his 'Case,' which satisfied some and displeased others. Upon King James's liberty he continued his ministry at the chapel at Bloomsbury, and also after the Revolution. At length, age growing upon him, he retired to Hampstead, where he died in 1713, and his funeral sermon was preached by Dr. Williams. He was a very serious and affectionate preacher, and several had cause to bless God for him."

LIST OF TRUSTEES OF JOSEPH READ'S CHARITY.

Samuel Read ..	..	1709—1720
Edmund Read ..	..	1709 1726
Edward Butler, senr. ..	..	1709—1716
Edward Butler, junr. ..	..	1709—1730
John Williams ..	..	1709—1719
John Payton ..	..	1709—1719 (removed)
Wm. Clymer ..	..	1709—1724
John Bellamy ..	..	1709—1733
Henry Pearsall ..	..	Feb. 4, 1716—1726
Daniel Edge ..	..	April 5, 1719—1756
Henry Yeates ..	..	May 22, 1719—1754
John Doolittle ..	..	May 10, 1720—1737
Nicholas Pearsall, sen. ..	..	Feb. 3, 1724—1727
Nicholas Pearsall, jun. ..	..	Nov. 4, 1726—1775
Henry Pearsall ..	..	Dec. 6, 1726—1757
Joseph Butler ..	..	June 5, 1727—1752
Joseph Hanbury ..	..	July 14, 1730—1752
Wm. Storer ..	..	April 21, 1733—1741 (removed)
John Pearsall ..	..	April 15, 1737—1786 (resigned)
Hennary Nickols ..	..	June 20, 1741—1754
John Read ..	..	Aug. 20, 1752—1784

John Jefferys ..	..	Dec. 22, 1752—1786
Joseph Hancox ..	..	Feb. 11, 1754—1785
Jno. Richardson ..	..	Feb. 11, 1754—1795 (removed)

A new Deed was made by Mr. Spilsbury, and paid for Aug., 1754, £2 16s.

Nathaniel Nicholls ..	..	Dec. 11, 1756—1787
Nicholas Pearsall, jun... ..	..	March 2, 1757—
Matthew Jefferys ..	..	Sep. 22, 1775—1814
Thos. Read ..	..	Oct. 28, 1784—1805 (removed)
Wm. Hornblower ..	..	July 29, 1785—1801
Richard Watson ..	..	Feb. 24, 1786—1790 (removed)
John Read ..	..	Feb. 24, 1786—1787 (removed)

Deed renewed and paid for to Mr. Lister, April 7, 1786, £2 10s 6d.

Dr. Wilkinson ..	..	May 24, 1787—1788 (removed)
Jos. Broom ..	..	May 24, 1787—1813
Dan Best ..	..	May 6, 1788—1790 (removed)
William Best ..	..	May 4, 1790—
John Wagstaff ..	..	May 4, 1790—1823
Henry Penn ..	..	May 21, 1795—1801 (removed)
Josiah Widnal ..	..	July 23, 1800—1813
Richard Watson ..	..	May 19, 1801—1834
Thos. Hornblower ..	..	May 19, 1801—1805 (removed)

New Trust Deed paid for May 25, 1802, £3.

Henry Talbot ..	..	May 9, 1805—
Richard Watson ..	..	May 9, 1805—1842
Daniel Wagstaff ..	..	Aug. 21, 1807—1821 (?) (removed)
William Hopkins ..	..	Aug. 21, 1807—
Herbert Broom ..	..	Jan. 10, 1813—
George Talbot, junr. ..	..	Jan. 10, 1813—1849 (resigned)

A new Deed was made in 1813, which cost £2.

John Jeffereys ..	..	April 6, 1814—1834 removed to London)
? (Henry) Talbot ..	..	June 18, 1821—
? (George) Talbot ..	..	Dec. 22, 1823—
Wm. Hopkins ..	..	Dec. 22, 1823—1856
Jas. Badland ..	..	May 26, 1834—1842
Charles Talbot ..	..	July 1, 1842—1849
C. D. Badland ..	..	" "
John Watson ..	..	" "
Henry Talbot ..	..	Oct. 8, 1849—1873
John Stockall ..	..	" " —1863
Pemberton Talbot ..	..	" " —1855 (removed) died 1875?
Joseph Hopkins ..	..	" " —

A new Deed was made in 1850, which cost £4 13s. 4d.

W. G. Hopkins ..	..	Dec. 19, 1855—
G. G. Woodward ..	..	Dec. 22, 1856—1863 (resigned)
George Hopkins ..	..	Jan. 2, 1863—
W. H. Talbot ..	..	Jan. 2, 1863—
John Stooke ..	..	Jan. 2, 1874—
George T. Isaacs ..	..	Dec. 31, 1875—
G. G. Woodward ..	..	Dec. 31, 1875—1879 (resigned)
William Talbot ..	..	Dec. 30, 1879—
Albert Cowell ..	..	Dec. 28, 1888 (?)—1898 (resigned) Dec.
Charles Isaacs ..	..	Dec. 23, 1889—
Arthur George Hopkins ..	..	Dec. 23, 1889—
E. D. Priestley Evans ..	..	Dec. 20, 1898—

The income of the Trust has been devoted to apprenticing a large number of poor boys; a considerable number of widows and others have been assisted, and in a few instances grants have been made towards the education of boys, the minutes relating to which are given below, with a few others which may possibly prove interesting:—

“ July the 18, 1717. Recd of the Trustees of Mr. Jos. Read’s Charity, the sum of five pounds, given for the Relief of poor Widdow, native of Kiddermr.

ALICE X CALLOW.
her mark.”

“ Mr. John Doolittle being Collector for ye year 1723, and having recd. ye seven pounds due from Mr. Edward Butler to discharge the Charity for ye yeare, there was taken out of Mr. Doolittle’s drawer two pounds five shillings and sixpence, which money we acquit Mr. Doolittle from, he asserting it was ye same he rec’d. of ye abovesd. Mr. Buttler.”

“ 23 April, 1776. We the Trustees of Mr. Read’s Charity met and disposed of five pounds to Joseph Jevons to assist him in attaining usefull Learning at the Academy at Daventry, under the Rev. Mr. Robins.”

“ April 9, 1779. We the Trustees of Mr. Jos. Read’s Charity met and disposed of Five Pounds to William Howell to assist him in attaining useful learning, and Thirty Shillings to the Widow Broom.”

“ We the Trustees of Mr. Read’s Charity met this 22nd day of May, 1780, and disposed of Five Pounds to Benjamin Dewsberry, to put his son apprentice to Samuel Prynn, and Thirty Shillings to Widow Ann Lea.”

“ May 4, 1790. The Trustees of Mr. Joseph Read’s Charity met and disposed of the same as follows: Five Pounds to Thomas Gentleman, for his education in useful learning, and Thirty Shillings to the Widow Ann Lea, and Ten Shillings for expences.”

“ May 27, 1791. The Trustees gave “ Five Pounds to John Norris to assist him in attaining useful learning.”

June 30, 1796, the Trustees gave 10s. to “ Hancox to assist him in educating his eldest son,” and 10s. to “ Widow Potter for the same purpose, for her eldest child,” and “ To Widow Rebecca Holms for the same purpose, for her son.”

May 20, 1799. “ To Mountford, to set him apprentice to William Stockall, £5.”

The land belonging to this Charity was rented by a Mr. John Hadley from June, 1783 (and perhaps earlier, but there is no earlier account). The second tenant was a Mr. Joseph Hill, from April, 1786, to 1813.

In 1813 the land changed hands and became the possession of Messrs. John and Herbert Broom, and remained so until 1833, when Mr. Isaiah Godfrey purchased of the assignees of Mr. John Broom, in month of February, 1833. Then in 1840 it again changed hands and passed into the possession of Lord Ward, and has remained in the Dudley family up to to-day.

The total income of this Charity in 1899 was £6 16s. 6d.

BISHOP HALL'S CHARITY.

By his last will and testament, dated 24th March, 1709, Dr. John Hall, Bishop of Bristol, willed that the "rents, issues, and profits" of his estate at Hollowfields, in the parish of Hanbury, Worcestershire, should be for ever employed and disposed of for such pious and charitable purposes as his nephew and executor, John Spilsbury, by any writing under his hand and seal, or by his last will and testament should direct and appoint. But first of all the Executor was to see to all repairs and any new buildings necessary on the estate.

On the 23rd December, 1710, John Spilsbury appointed Trustees of this Charity, and decreed that the yearly rent of the estate (£5) should be devoted to teaching poor children to read and instructing them in the English tongue and the principles of the Christian religion. The said children were to be of those residing in the Borough of Kidderminster, and were to be chosen by the Trustees from the most deserving poor. The said children are to be "taught at one or more of the English schools at Kidderminster and not elsewhere."

Further, that £5 shall be given to five poor men or women of the Borough of Kidderminster, of sober and religious lives, who receive no alms from the Borough. Twenty shillings shall be given to each between Nov. 1st and Feb. 2nd, but no such poor men or women shall receive the said 20s. two years together.

Further, £5 to be spent in "the buying and making of cloathes against every Winter for such poor, aged, or impotent persons of the Borough of Kidderminster, not receiving alms from the Borough, appointed by the Trustees. The said clothing shall be linnens and woollens, shoes or stockings, or any other garments as may be required, and shall be distributed between the Feast of All Saints and the Purification of the Blessed Virgin Mary. The said cloathes for each man shall not exceed 15s., and for each woman not to exceed 10s., and shall not be given to the same persons two years in succession."

Further, that the residue of the rents, issues, profits of the estate, shall be spent in "the buying of books, such as may best instruct poor persons in the Christian religion, and excite them to the practise of it."

Further, when any two Trustees die or remove from the town, their places shall be filled up within forty days of such

deaths or removals, by the remaining Trustees. "And the said John Spilsbury doth hereby appoint that his heirs for the time being shall be always in the said Trust and added to the number of Trustees aforesaid, tho' he or they live not within the said town of Kidderminster."

Hollowfields farm consists of 30 acres of land—23 acres of meadow, and seven arable, with a farmhouse. It was rented at first for £20 per annum, then for £30, then £35; then leased for £30, and was sold Nov. 5th, 1864, to Edward Bancroft, Esq., for £1400, which was invested in the Consolidated 3 per cent. Annuities on 13th July, 1865, producing Stock £1553 8s., which brought in an income of £46 12s., but at the present rate of $2\frac{3}{4}$ per cent. bringing in £42 14s. 4d.

John Hall, D.D. (1633-1710) was the son of John Hall, Vicar of Bromsgrove. He was born 29th January, 1633; educated at Merchant Taylors' School (June 1644—), then at Pembroke College, Oxford, under the tuition of his uncle, Edmund Hall, who had been captain in the Parliamentary army but was then Fellow of his College. All his kinsmen were Puritanic. His uncle Thomas was ejected from the living of Kings Norton in 1662, and his brother-in-law, John Spilsbury, was ejected from the living of Bromsgrove at the same time. John Hall became Scholar of Pembroke College in 1650, graduated B.A. in 1651, M.A. in 1653, when he was also elected Fellow of his College. "Educated among Presbyterians and Independents, he acted as they did, and submitted to the authority of the Visitors"—*Wood*. He was made Master of his college, Dec. 31st, 1664. He took his degree of B.D. in 1666 and D.D. in 1669. He also held the living of St. Aldate's, Oxford, where he drew by "his edifying way of preaching" large congregations of "the precise people and scholars of the University." He was made Lady Margaret's Professor of Divinity, March 24, 1676. He was also domestic chaplain to Charles II. He was consecrated Bishop of Bristol in Bow Church, Aug. 30th, 1691, but still chiefly resided at Oxford, and continued his Mastership. He is described by an opponent as "a good man, laughed at by the wits, but esteemed for his godliness by pious people;" and also by another opponent as "a learned divine, a good preacher, and excellent lecturer." He was one of those called by non-jurors "rebel bishops," "a thorough-paced Calvinist" who could bring "all the theology of Westminster Assembly out of the Church Catechism;" "a defender of republican doctrines," "a stout

and vigorous advocate for the Presbyterians and Dissenters." "He was the only bishop of his time who adhered to the school (Calvinist) which once almost monopolized the Bench." When Archbishop Tillotson died, in 1695, he was considered a fit person to succeed to the primacy. He died at Oxford, Feb. 1709-10, and was buried in the parish church at Bromsgrove. He was good to the poor, and a great benefactor to his College. His books he bequeathed to the College library; also £800 for the benefit of the poor of Bromsgrove; and £70 a year for the purchase of Bibles for distribution in his diocese, as well as the charities herein recorded. The Rev. John Spilsbury, of Kidderminster, his nephew, he made his heir.

BISHOP HALL'S CLOTHING AND BIBLE CHARITY.

The income of this Charity is derived from rent upon a farm in Elmbridge, called Urloxhey (or Urloxphey) consisting of about 70 acres. Twenty pounds of the income are to be devoted to the "buying and making of cloathes" "against every winter, for such poor men and women of the parish of Bromsgrove" who are not in receipt of parish relief. The clothes are to be delivered between November 1st and February 2nd, and no man is to receive more than 18s., and no woman more than 12s. at any one time, and no one is to receive clothes two years together. The Trustees must assemble yearly on September 23rd to fix upon the recipients. All repairs and expenses connected with the Trust are a first charge upon it. The remainder of the income of the estate is to be spent "in buying of Bibles," which shall be distributed yearly "to such persons as the Trustees shall appoint in the parishes of Bromsgrove, Kidderminster, Worcester, Stourbridge, Bewdley, and Droitwich. The Trustees to meet at Kidderminster for the distribution of such Bibles on August 12th in each year. This Charity was founded March 21st, 1711.

On June 25th, 1770, new Trustees were appointed, who apparently never met. In 1812, John Richardson, formerly of Kidderminster, then of Droitwich, thinking he was the only surviving Trustee of those appointed in 1770, undertook to appoint on Nov. 28, 1812, two Trustees, viz., Matthew Jeffreys and Henry Talbot. But the property had got into the hands of a private individual, and only through the efforts of the Rev. John Jones, of Bewdley, was recovered, as the following account shows: "Kidderminster, Sep. 25, 1815. At a meeting

held at the Lion Inn, for the purpose of adjusting the concerns of Bishop Hall's Bible Charity, called by the Rev. John Jones, of Bewdley, as surviving Trustee of the persons named in the Trust Deed of 25th June, 1770. Mr. Jones stated that he recollects in the year 1770 being appointed, with nine other persons, a Trustee for the purpose of distributing Bibles under Bishop Hall's Charity, but that no meetings were held by the said Trustees, and no money received or expended, and no Bibles distributed by them under the Trust, and that the circumstances had nearly escaped his memory, till some time in the last year he was informed that Mr. Richardson, formerly of Kidderminster, afterwards of Droitwich, had, in the character of only surviving Trustee, executed a Deed dated Nov. 28, 1812, appointing new Trustees for the purposes of the Charity, of which deed there is a copy in this book (Minute Book). Mr. Jones further stated that on discovering that he was himself the only surviving Trustee, Mr. Richardson being then dead, and that Mr. Wheeler, of Winterfold, had for some time [since 1772], been in receipt of the rents of the Charity estate, and had the custody of the title deeds, as well as the Deed Poll of Bishop Hall referred to in the Instruments copied into this book, he lost no time in applying to Mr. Wheeler for an account and for payment to him, as surviving Trustee, of the arrears due on account of the Charity—that Mr. Wheeler furnished him (Mr. Jones) with an extract from such deed poll, and that it appeared he had likewise furnished an account to the Trustees appointed by Mr. Richardson, and had paid to them or their order the sum of £412 10s. 5d., on account of the Charity—that as the appointment of new Trustees by Mr. Richardson is irregular and void, he (Mr. Jones) conceiving it to be his duty to do all in his power to carry the purposes of the Charity into effect had determined himself to appoint new Trustees, and had called the present meeting to deliberate on the measures proper for him to take, as surviving Trustee, in order to promote in the most effectual manner the interests of this Charity. Henry Talbot, Esq., who with Matthew Jefferys, Esq., deceased, had been appointed treasurer to the Trustees named by Mr. Richardson, and as such had received the £412 10s. 5d. from Mr. Wheeler, attended the meeting, and on behalf of himself and Mr. Jefferys' executor, paid over the balance of the said sum of £412 10s. 5d. into the hands of Mr. Jones." This money was invested by Mr. Jones in Government security.

The Charity is now administered by two bodies of Trustees

viz., the £20 for the poor of Bromsgrove by the "Trustees of Inheritance," and the remainder for Bibles by the "Trustees of Distribution." The latter handed over to the former all invested money, title-deeds, papers, and writings relating to the Charity Estate, March 16, 1832, by resolution then: the money actually handed over Nov. 14, 1835. In January, 1879, an attempt was made by the Inheritance (or Bromsgrove) Trustees to claim right to distribution of the Bibles, and refuse to remit the remainder of income for that purpose to the Distribution (or Kidderminster) Trustees, but the claim was given up in July, 1881.

DISTRIBUTION TRUSTEES OF BISHOP HALL'S CLOTHING
AND MINOR CHARITIES.

Lawrence Nash, Anthony Nash,			
Mary Nash, Thos. Lowe, Humphrey			
Lowe, Wm. Moore, John Spilsbury,			
Ben. Kimberley, Wm. Tilt, Caleb			
Tilt, Edward Harris, John Jefferys,			
John Carpenter, Abel Peyton			
Francis Spilsbury, John Edge,			
Francis Witton, John Jones, Ben			
Fawcett, John Jefferys, John			
Richardson, Samuel Twamley,			
Philip Carpenter			
Henry Skey, Bewdley ..	..		—1830
Richard Bennett, Bewdley			
Wm. Penn, Habberley ..	..		—1840
John Jefferys, Franche ..	..		—(?) 1849
Henry Talbot, Kidderminster			
Nicholas Penn ..	..		Sep. 25, 1815—
Thos. Simcox Lea, Lakes, Kidder.			
Wm. Scott, Stourbridge			
Thos. Carpenter, Bromsgrove			
Richard Smith, Droitwich			
Richard Evans, Worcester ..	..		—1848
Robert Gillam, ..	..	
Richard Watson ..	..		May 24, 1816—1853
Geo. Talbot, sen. ..	..		Sep. 29, 1819—
Richard Watson ..	..	"	" —
Geo. Campion, Bromsgrove ..	..	"	" —1830
Geo. Talbot ..	..		Dec 23, 1823—1849
John Broom ..	..	"	" .. 1838 (removed)
Richard Smith ..	..		Sep. 28, 1829—1859
John Scott ..	..		Sep. 29, 1830—
Wm. Scott ..	..		1830—
Richard Watson ..	..		1830 —
Evan Jones ..	..		1830—1859
Geo. Talbot, jun. ..	..		Sep. 22, 1832—
Robert Scott, Stourbridge ..	..	"	" .. —1855
J. Holyoak ..	..	"	" .. —1872
James Badland ..	..		Jan. 16, 1833—1838
Charles Talbot ..	..		Dec. 20, 1833—1848

John Watson ..	..	Dec. 18, 1838—1854
Wm. Hopkins, jun. ..	..	" " —1850
Wm. Talbot ..	..	Dec. 22, 1848—1887
Geo. Talbot, jun. ..	..	Oct. 8, 1849—1864
Rev. Matthew Gibson ..	..	" " —1854 (removed)
Henry Talbot ..	..	" " — Died Oct., 1873
Charles Davis Badland ..	..	" "
Wm. Grafton Hopkins ..	..	Aug. 20, 1850—1875 (removed)
Edward Broadfield ..	..	Dec. 20, 1854—
John Stockall ..	..	" " —1864
G. G. Woodward ..	..	Jan. 2, 1864—1879 (resigned)
Geo. Hopkins ..	..	Nov. 4, 1864—
Wm. Henry Talbot ..	..	Jan. 2, 1874—
John Stooke ..	..	Dec. 31, 1875—
Wm. Green ..	..	Dec. 30, 1879—
Rev. W. C. Walters ..	..	Dec. 22, 1886—1887
Albert Cowell ..	..	Jan., 1887—Dec. 1898, (resigned)
Caroline Talbot ..	..	" " —
Arthur George Hopkins ..	..	" 1889—
Albert Geo. Cowell ..	..	" —Dec. 1898, (resigned)
Benjamin Hepworth ..	..	" —
Ellis W. Talbot ..	..	Dec. 20, 1898—
E. D. Priestley Evans ..	..	Dec. 20, 1898—

EDWARD BUTLER'S CHARITY.

The following is inscribed on the inside of the cover of the original Trustees' Book in almost unreadable writing:—
 "This book is for the use of my Feefs, for Ed. Butler, junr., Nic. Pearsall, Will Clymer, John Williams, John Bellamy, to enter all things relating to theyr Trust, viz., Disposing of the forty two shillings a yeare given for ever out of my house in the Bulringe, to be given to six poore people of the Borough of Kidderminster: six shillings eight pense yearly on the first day of Janry. and the two shillings to defray theyr charges att theyr in that rigard."

This Charity is succinctly described in a document in the handwriting of Henry Talbot junr.—" Edward Butler, senr., by deed of feofment dated 4th April, 1710, granted a rent charge of 42s. per annum out of his house in Church Street, free from any charges whatever: To Trustees, for the expenses of Trust, 2s. per annum; to six poor men and women of the Borough of Kidderminster, of honest and sober foundation and religious lives, married or single, 6s. 8d. each. Such persons not to receive alms or the charity two years together. New Trustees to be chosen (upon any vacancy) inhabiting the Boro' of Kidderminster, and vacate the Trust by death or the removal of their habitations out of the Boro' of Kidderminster. On the death or removal of three Trustees, new deed to be made."

LIST OF TRUSTEES OF BUTLER'S CHARITY.

Edward Butler	..	..	1718—
Nicholas Pearsall	..	..	1718—1727
William Clymer	..	..	1718—1724
John Williams	..	..	1718—May 2, 1719
John Bellamy	..	..	1718—1733
John Cooper	..	..	May 19, 1719—1726
Thomas Pearsall	..	..	Sep. 22, 1724—1725
Henry Crane	..	..	May 22, 1725—
Henry Yeates	..	..	May 27, 1725—
Joseph Butler	..	..	Nov. 26, 1726—1753
John Brockhurst	..	..	June 20, 1727—1760
John Crane	..	..	" " —1747
John Silk	..	..	April 25, 1733—1743 (resigned)
Henry Nicholls Munday	..	..	Jan. 2, 1743—
John Read	..	..	July 6, 1747—1784

In 1775 a new Deed was made costing £2 14s.

John Jefferys	..	..	1755—1785
Nathaniel Nicholls	..	..	1755—1787
Nicholas Pearsall, jun.	..	..	March 31, 1760—1798
John Butler	..	..	Jan. 1, 1763—Jan 1, 1778
Thomas Read	..	..	Jan. 1, 1785—1806 (removed)
John Read	..	..	Oct. 12, 1785—1787 (removed)

On Jan. 23, 1786, paid Mr. Lister for a new Deed, £1 7s. 6d.

Joseph Broom	..	..	Jan. 1, 1787—1811
William Best	..	..	Jan. 1, 1788—1805
William Hornblower	..	..	Jan. 3, 1799—1800
Thomas Hornblower	..	..	Jan. 7, 1801—1805 (removed)
Henry Talbot	..	..	Jan. 3, 1805—1849
John Wagstaff	..	..	Jan. 3, 1806—1820 (?)
Richard Watson, jun.	..	..	" " —1831 (?) 1836 (?)
George Talbot	..	..	Feb. 24, 1809—
John Broom	..	..	July 9, 1811—1838 (?)

May 24, 1814. Paid Mr. Smith, Attorney, for a new Deed of Feoffment, £2 13s. 6d. Paid with the income of 1814 and part of 1815.

John Watson	..	..	Dec. 15, 1837—1854 (resigned)
Pemberton Talbot	..	..	Oct. 8, 1849—
Henry Talbot, jun.	..	..	" " —1873
Joseph Hopkins	..	..	" " —1856

A new Deed was made Dec. 23rd, 1850, which cost £2 2s.

Edward Broadfield	..	..	Dec. 22, 1854—
G. G. Woodward	..	..	Dec. 22, 1856—
William Henry Talbot	..	..	Jan. 2, 1874—
William Green	..	..	—1886
Albert Cowell	..	..	Dec. 22, 1886—Dec., 1898 (resigned)
John Stooke	..	..	Dec. 23, 1889—
C. D. Badland	..	..	Dec. 22, 1897—

In the minutes of the meeting of Trustees held Jan. 1st, 1886, the rent received is described as the "ground" rent for the first time. In the minutes for December, 1889, it is the ground rent for two houses in the Bull Ring instead of one. Up to February, 1833, the Charity is called after the name of Edward Butler; from 1853 to 1860 it is designated simply

Butler's Charity ; in December, 1861, it is called Mary Butler's Charity for the first time, and is so called up to December, 1865 ; in December, 1869, it is called Jane Butler's Charity, by which name it is still known to-day.

JANE MATHERS AND SARGENT CRANE'S CHARITY.

In the original Trustees' Book there is the following statement on the first page :—" An account of moneys left by Jane Mathers, who was a servt to ye Revd. Mr. Richard Sargent, to be given to ye Poor belonging to the Meeting House. It was but fifty Pounds, and for some Reasons was kept till it came to One Hundred and Seventeen. It fell into Bro. Crane's Hands and Mine in ye yr of 1731."

In the Trustees' Second Book of Minutes and Accounts, there is an account of this Charity in the handwriting of Mr. Henry Talbot, junr., as follows :—

MATTHEWS'* CHARITY.

Jane Matthews left £50 to the poor, which (increased by interest) to the sum of £117 fell into Henry Crane's hands in 1731. Henry Crane appears to have purchased 5 acres of land in Leswell, in 1748, 1752, and 1754, for £131 7s., and in 1772 by Deed of Settlement vested the same in Trustees, as follows :

The rents to be distributed among honest, industrious poor and necessitous persons, inhabitants of the Borough or Parish of Kidderminster, as the Trustees may think proper and worthy persons, special regard being made of poor old maidens and widows of Protestant Dissenters.

A new Trustee to be chosen upon the decease of any Trustee, and when the Trustees are reduced to three a new conveyance, seven Trustees the full number.

Power to apply any part of the rents in the support of a school or schools for the education of poor children in the Borough of Kidderminster.

Power to reimburse the expenses of the Trustees.

Sargent Crane appears to have died about the year 1787 and left in his will £100 upon the same Trusts as Matthews'* Charity, which said £100 was invested in the purchase of £152, 3 p. cents in 1847. In 1852, 0a. 1r. 30p. was sold to the Oxford, Worcester, and Wolverhampton Railway for £340 11s., and invested by order of the Court of Chancery in £392 0s. 5d.

*Should be Mathers.

3 p. cents in the name of the Attorney General and Matthews'* Trustees.

In 1885, 604 square yards of land adjoining Offmore Road, were sold to the Corporation for £75, which sum was invested in £75 6s. 3d. consols. In 1898 the remainder of the land was sold to Messrs. Denning and Guest for £1098 10s. 2d., which was invested in the purchase of £969 19s. 9d. consols.

The income of this Charity was £5 per annum until the year 1788, when it was increased to £8, probably through Sargent Crane's £100. Then in 1807 to £12 17s. 6d.; in 1809 to £16 13s. 10d.; in 1847 to £34 19s. 6d.; and in 1899, £39 10s. 4d.

LIST OF TRUSTEES OF MATHERS AND CRANE'S CHARITY.

Henry Crane	..	..	1731—
Sargent Crane (?)	..	..	1731—
N. Penn	..	in	1791
Robert Gentleman	..	in	1791
William Hornblower	..	in	1791
Dr. Wilkinson	..	..
Richard Watson	..	..	—1791
Matthew Jefferys	..	..	Jan. 21, 1791—1804 (resigned)
William Penn	..	..	April 16, 1797—
Thos. Tayler	..	..	in 1801
Richard Watson	..	..	Aug. 20, 1801—1807
Thos. Hornblower	..	..	" " —
John Jefferys	..	..	Jan. 13, 1804—1833
John Broom	..	..	Feb. 14, 1807—
Henry Talbot	..	..	Feb. 16, 1833—
Geo. Talbot, jun.	..	..	Feb. 16, 1833—1855
William Hopkins, jun.	..	..	" " —1850
Henry Talbot, jun.	..	..	Dec. 2, 1833—
Matthew Gibson	..	..	Oct. 8, 1849—
William Talbot	..	..	" " —
James Buchan	..	..	" " —1857
John Watson	..	..	" " —1854
Thos. Hopkins	..	..	Aug. 20, 1850—1862
C. D. Badland	..	..	Dec. 21, 1857—
Wm. Grafton Hopkins	..	..	Jan. 2, 1863—1875 (removed)
Wm. Henry Talbot	..	..	Jan. 2, 1874—
Geo. Hopkins	..	..	Dec. 31, 1875—1889 (?)
Charles Isaacs	..	..	June 1, 1885—
Albert Cowell	..	..	" " —Dec., 1898 (resigned)
Arthur G. Hopkins	..	..	" " —
Arthur Gerald Talbot	..	..	Dec. 23, 1889—1893 (resigned)
John St oke	..	..	1890—
Ellis W. Talbot	..	..	Dec. 22, 1893—
E. D. Priestley Evans	..	..	Dec. 20, 1898—

PEARSALL AND CRANE TRUSTS.

The moneys of these Trusts (given on p. 200) are invested in Consols. The income of the Pearsall Trust is £11 15s. 8d.;

that of the Crane Trust, £9 16s. 4d. The Trustees of both Trusts are the same. The present ones are Messrs. W. H. Talbot, John Stooke, C. D. Badland, A. G. Hopkins, and Benjamin Hepworth.

GEORGE TALBOT'S TRUST.

By his will, dated October 4th, 1865, proved Nov. 10th, 1868, Mr. George Talbot, who died Sept. 4th, 1868, bequeathed to John Stooke and George Hopkins £500 upon trust to invest the same for the following purposes:—the income of £200, part of the said £500, to be devoted to the augmentation of the stipend of the Minister at the New Meeting; the income of £200, other part thereof, to be devoted to the support of the Day Schools; and the income of the remaining £100 to the support of the Sunday Schools. When a Trustee dies or becomes incapable of administering the Trust, or desires to be relieved of the duties of the Trust, or shall reside beyond the seas, then the Minister for the time being of the New Meeting House shall appoint any new Trustee in his room. After the death of Mr. George Hopkins in 1889, his son, Mr. Arthur George Hopkins, was appointed Trustee, in accordance with these provisions.

On Dec. 20th, 1869, the above £500 was placed on mortgage on property in York Street, Kidderminster, at £5 per cent. interest,—reduced in 1893 to $4\frac{1}{2}$ per cent.

ANONYMOUS.

In June, 1899, a lady of the Congregation, who did not wish her name publicly known, presented by Deed of Gift the sum of £1000, the income from which is to be devoted solely to the minister's stipend. She was most desirous that an efficient ministry should always be maintained at the New Meeting, and hoped therefore that other members would follow her example, especially as there were no children to follow in the footsteps and take the places of many of the more prominent members. Without such provision she feared the Congregation might suffer in future years. The Trustees are: Benjamin Hepworth, William Henry Talbot, Ellis W. Talbot, Caroline Badland, Sarah Follows Smith, Charles Isaacs, Arthur Geo. Hopkins, Thomas Cave, and John Stooke, all appointed July 4th, 1899.

SCIIONS OF THE CHURCH.

THE REV. JOSEPH JEVANS.



OSEPH JEVANS was born at Kidderminster in 1749, and was one of nine children. His father was a bombazine weaver, and Joseph was engaged in the same work until manhood. His parents and he were members of the Old Meeting when the Rev. Benjamin Fawcett was minister, and Joseph took part in the weekly house to house prayer meetings then held. Some influential members of the church were so impressed by his ability, vigour of thought, and force of expression, that they provided him with the means of education, to prepare him for college. Chief among those who thus helped was the Rev. Job Orton. In 1772 our subject, at the age of 23, began the first part of his education at Market Harborough, under the direction of a celebrated schoolmaster of that day, Dr. Stephen Addington. Here he remained for two years, studying Latin and Greek. In 1774 he entered the Academy at Daventry, under Dr. Ashworth (d. 1775), and the Rev. Thomas Robins. Among his fellow students there were Toller of Kettering, Kenrick of Exeter, Fawcett—the much-admired orator of the Old Jewry, London,—and Watson.

Jevans preached his first sermon in 1778, in the Old Meeting, Kidderminster. Its subject was the folly and iniquity of the American war, which offended many of his friends and patrons, amongst them Job Orton, who held that it was the duty of the parent State to claim, and of the Colonies to yield unconditional obedience—views strongly reprobated by Jevans. In January, 1779, Jevans' studies at Daventry were suspended, and he became private chaplain to Sir Harry Trelawney, Bart., of West Loo, Cornwall. The baronet was eccentric; was ordained a minister, very fond of preaching himself, and belonged to various communions from time to time. At West Loo Jevans assisted in conducting the morning and evening services of the domestic chapel, and was expected to preach on Sundays at West Loo, and frequently on other days in the neighbouring villages. In three months, however, Jevans returned to Daventry without the knowledge of his patron, who was very much surprised at his departure. But Sir Harry

wrote Jevans a kind letter, and expressed the hope of seeing him at Kidderminster, where the Baronet was to preach the Day School sermons at the Old Meeting in May. But before May arrived Sir Harry had left the Dissenters, and had returned to the Church of England communion. The Rev. Baronet died in 1834, at Laveno, Italy (See *Christian Reformer*, 1834, p. 505, p. 502). In the autumn of 1779 Jevans closed his academical course at Daventry, of whom his tutor reported favourably as to his diligence and good conduct during the five years spent there, and he recommended Jevans strongly as a candidate for the ministry. Upon this report was based a testimonial which Jevans received, signed by Benjamin Fawcett, Job Orton, Thomas Brabant, and George Hampton, recommending him "to such churches as might stand in need of his services." This recommendation was followed in a few weeks by an invitation to the two united congregations at Bloxham and Milton, which he accepted. These were his first and last charge, and he only visited his native place once every five or six years. He received, however, invitations from the congregations at Fairford, Wareham, Ilminster, and Ringwood, all of which he declined. Bloxham is on the road from Chipping-Norton to Banbury, and was a village of considerable extent in those days. Milton was a smaller village, a mile-and-a-half away. These congregations were neither large nor wealthy, but several families were in easy circumstances, and formed agreeable associates of their ministers. The Rev. Thomas Brabant had been minister there for 30 years, had resigned his duties ten years before Jevans went there, and was still living there. In him Jevans found a firm friend; not many days passed in which they did not meet and enjoy long rural walks together. Brabant died in 1804.—(See *Monthly. Repos.*, 1824, p. 263). Jevans was not ordained till June 19th, 1790, when the ceremony was performed by the following ministers: George Hampton, Banbury; Thomas Burkitt, Buckingham; Thomas Purdy, Chipping Norton; Benjamin Whitmore, Hook-Norton; and witnessed and approved by two unordained ministers, Thomas Brabant and William Norris. The difference in those days between ordained and unordained ministers was that the latter were not pastors, and therefore might not administer the rites of Baptism and the Lord's Supper.

On July 1st, 1787, Mr. Jevans established one of the first Sunday Schools in that neighbourhood, which for many years was held in his own house. His favourite study was Theology and he was not often to be seen without a book even on his

walks. He examined every important passage,—almost every important word—in the Bible, with scrupulous accuracy. His Biblical criticisms would fill a large volume; a large number of them appeared in the *Monthly Repository* and the *Christian Reformer*. In 1802 he published a sermon entitled “The Father alone the Christian’s God,” which was well received, the first edition being speedily followed by two other large editions. In 1822 his second and last publication appeared, entitled “A Scripture Account of the State of the Dead.” Other articles of his in the *Monthly Repository* were a Memoir of George Hampton (1820, p. 631); short notices of his predecessors at Bloxham (1824, p. 263); three papers on the Errors and Defects of our English Version of the Bible; and many letters on theological subjects:

Early in life Jevan’s views were those commonly called “Moderate Orthodox, but gradually he came to adopt the Unitarian position, and was a most zealous advocate of it, alleging against Trinitarians the charge of Idolatry.

In 1798 he married Mrs. Wise, a widow of Bloxham, whose first husband was brother to the Rev. Mr. Wise, Independent minister at Christchurch, Hants. This union was a very happy one, and Jevans deeply and long mourned her loss when she died in 1810. From her death Jevans’ sister kept house for him till his death. He enjoyed good health and an even flow of spirits. His sight gradually decayed with age, and ended in almost total blindness. But his faithful and affectionate sister alleviated this misfortune in no small degree by reading constantly to him. Until the last three years of his life he did his duty at both chapels, regardless of distance or weather, but for the last three years at one only; and for some of the last months his people assembled in his own house. He was confined to his bed for not more than two or three weeks. When the Rev. Timothy Davis, of Evesham, visited him at this time he spoke with fervour of the Divine Unity, which more than any other subject had occupied his thoughts of late years. He thought it one of the most important and sublime truths ever sounded in the ears of man; and mentioned with satisfaction his own public avowal of it, as left on record in his printed sermon. He said it was not insisted upon often enough or earnestly enough. “Trinitarian worship is gross idolatry,” were words he wrote, and were almost his dying words also. He died July 31, 1839, and though the aged vicar of his parish, the Rev. G. Bell, seldom conducted a funeral service, he performed the last ceremony as a token of respect to his



LANT CARPENTER.

From Engraving by N. C. Branwhite, in Vestry.]

memory. The funeral sermon was preached by the Rev. C. B. Hubbard on Sunday, August 11th, to large congregations at Bloxham, in the morning, and at Banbury in the afternoon, taking as his text Job v., 26.

The great Dr. Parr, who knew Jevans, and always visited him when he came into that part of Oxfordshire, described him as one of the most "truth-loving and truth-speaking" of human creatures, and a truly pious man, of "sturdy intellect," and whose theological inquiries were "very extensive."

AUTHORITIES : "Christian Reformer." 1810, pp. 453-460 and 489-498. Article by William Field "Monthly Repository," 1826, pp. 384 and 530. Attack on Orton by Wm. Hazlitt and a defence by Jevans.

DR. LANT CARPENTER.

It will not be necessary to give more than a mere outline of this distinguished son of the New Meeting, as very full accounts are easily accessible in the lengthy memoirs edited by his son, Russell Lant Carpenter, and the shorter account in the Dictionary of National Biography, to be found in almost every Free Library to-day.

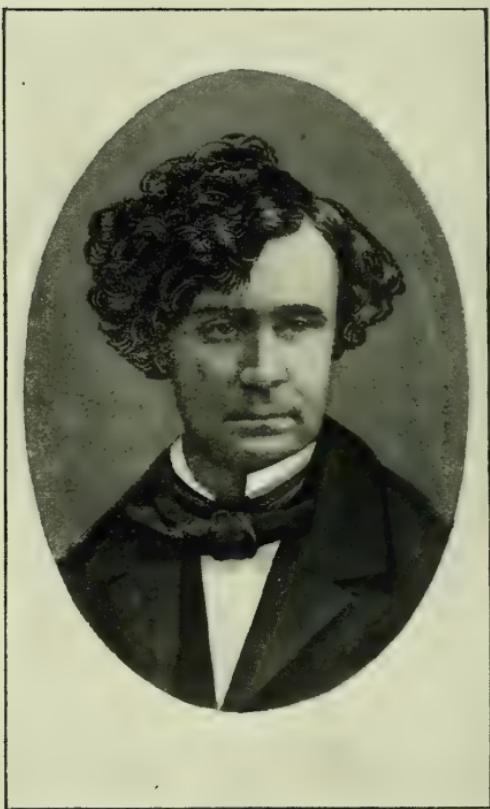
LANT CARPENTER was born at Kidderminster, Sept. 2, 1780. He was the son of George Carpenter, a carpet manufacturer, who died Feb. 12, 1839, at the ripe age of 91 years. His father failed in business and removed from Kidderminster. Lant was left with Nicholas Pearsall, who was a relative, and his mother's guardian. Pearsall adopted Lant with a view to his becoming a minister. His first school apparently was at Stourbridge, where he was educated by the Rev. Benjamin Carpenter (the elder of that name); but in about a year after Pearsall's Grammar School was founded, Lant was withdrawn from Stourbridge, and placed under the care of the Rev. William Blake, the first master of the Grammar School. In 1797 he entered the Academy at Northampton, the head of which at that time was Rev. John Horsey, who was moderately Orthodox in his views. The Academy, however, was closed the following year, and in the October of the same, Lant Carpenter entered Glasgow University, where he remained till 1801. He did not graduate there. Having a scientific turn he once hoped to be a physician, as well as a Dissenting minister. He studied divinity by himself in the vacations, and was probably considerably helped by Mr. Pearsall, who had a good library, and was a great reader himself. In 1801 Carpenter

became assistant at the Rev. John Corrie's school, Birch Green, Birmingham. In December, 1802, he accepted the post of Librarian at the Liverpool Athenæum, which post he retained until 1805. While at Liverpool he received invitations to become the minister of the congregations at Ipswich, Bury St. Edmunds, Ormskirk, and Dudley, also an invitation in 1803 to be the Literary Tutor at Manchester College, York, all of which he declined; and the last invitation to York was renewed and declined a second time. On January 9th, 1805, he commenced his ministry at the George's Meeting, Exeter, which was his first charge and where he was co-pastor with the Rev. James Manning. Soon after settling there he applied to Glasgow University for the honorary degree of M.A. They replied by conferring upon him the higher distinction, LL.D. in 1806. While at Exeter he received an invitation in 1813 to become the minister of Paradise Street Chapel, Liverpool, which was renewed in 1823, but declined. In 1817, however, he removed to Lewin's Mead Chapel, Bristol, where he was at first co-pastor with the Rev. John Rowe.

During his ministerial life, up to the year 1829, Dr. Carpenter kept a school, which in that year he gave up. No master was more adored by his pupils, or more effective in the discipline of character. Dr. Martineau was one of his assistants. Of his catechumens, however, a considerable number, including some of his favourite pupils, ultimately joined the Church of England.

Carpenter did much to widen the spirit of his denomination, except towards so-called "idolatry." He took a leading part in all public work in Exeter and Bristol. Going on the Continent for his health on July 22, 1839, he was drowned on the night of April 5, 1840, while travelling by steamer from Leghorn to Marseilles. He was not missed till morning and it is supposed he was washed overboard. His body was cast ashore near Porto d'Anzio, about two months afterwards, and was buried on the beach.

He was married to Anna, daughter of James Penn, of Kidderminster, Dec. 25th, 1805. His wife survived him about sixteen years, and died June 19, 1856. They had six children, most of whom became very celebrated. The eldest was Mary Carpenter, the Philanthropist; others were Dr. William Benjamin Carpenter, the leading physiologist, and father of Professor J. Estlin Carpenter, of Manchester College, Oxford; Russell Lant Carpenter, his biographer; and the youngest, Philip Pearsall Carpenter, the conchologist.



WILLIAM MOUNTFORD.

Dr. Lant Carpenter published during his lifetime thirty-eight works, one of which was dedicated by permission to the Queen. After his death four more were published, and two more promised. In addition to these Dr. Carpenter edited six other works. A complete list of his books, published and edited, is given at the end of the "Memoirs" by his son.

WILLIAM MOUNTFORD.

WILLIAM MOUNTFORD was born at Kidderminster, in 1816. His father has variously been described as a wood-turner, carpenter, or joiner. His ancestors for some generations farmed their own land at Kinlet, near Bewdley. His mother died when he was but ten years of age, and he was then adopted by her sister, Miss Follows, who lived in the house in Coventry Street now occupied by Mr. Kench, the cab proprietor. Mr. Mountford always spoke of his aunt with affectionate respect; she was a great reader, and did what she could to teach the children of the poor.

Mountford was a delicate child, and the limp which was a physical characteristic of his, was the result of early weakness. On one occasion he was nearly drowned in the river Stour, from which he was dragged out senseless. He was a pupil at Pearsall's Grammar School, and "his intelligence and quiet studious habits soon won for him the esteem of his school-master, the Rev. Evan Jones," who left him his library. To the care of Evan Jones, it is said, Mountford owed everything, and he did not forget his old master when the opportunity of helping him occurred. At Pearsall's Grammar School, Mountford became known to the Rev. J. Kentish, of Birmingham, who encouraged him to prepare for Manchester College, then located at York. After seven years at Pearsall's, and a short time at the Rev. E. Bristow's school at Birmingham, Mountford entered Manchester College in 1833. He was then seventeen, and at first gave no promise of eminence. His first paper for the MS. "Repository" of the College was rejected as dull and jejune. At college he renounced the philosophy of Hartley and Mill, and as a preacher he astonished the congregations usually supplied then by students, with a fervour and vehemence they little expected. In appearance he was boyish, and in stature short. He left College July 8th, 1838, and began his ministry at once at the new chapel at Strange-ways, Manchester, which was opened June 17th. Here he

was by no means happy, as he was the minister of a secession, and resigned his charge May 14th, 1841. On October 21st, 1842, he was presented by the congregation with a massive silver inkstand, an address, and a purse containing £60. Sir T. Potter presided at the meeting, and said "their late esteemed pastor had secured their warmest approbation and affectionate regard." He is described by C. S. Grundy, Esq., J.P., in his "Reminiscences of the Strangeways Unitarian Free Church," as "a man of somewhat delicate health, of refined mind, sensitive disposition and highly-wrought religious temperament," and "much beloved by his people."

Mountford's second charge was at Hinckley, where he settled in March, 1842, remaining there until March 25th, 1843. In April, 1843, he removed to King's Lynn, Norfolk. In February, 1844, he wrote to his old friend and fellow student, Russell Lant Carpenter, "Ill-health does not make me communicative. The last six months before leaving Manchester and eighteen subsequent months I was very ill. Also when one of your letters reached me I was in want of some of the necessaries of life, owing to a heavy loss which I sustained in endeavouring to assist some persons . . . It is good for me to have been afflicted. I have more peace of mind than I have possessed at any time since leaving college. My hair, which had begun to turn grey, is now as black as formerly." Whilst minister at Lynn he went on the Continent, and obtained the degree of Ph.D., M.A., at Giessen, in 1843. His stipend at Lynn was only £70 a year, and he lived chiefly on brown bread and milk that he might be able to buy books. In 1847 he says he was near dying on account of the wretched climate of Lynn, and the writing of his book "Euthanasy." He suffered from ague, the peculiar product of the fens near Lynn, and though greatly attached to many friends there, he removed to Kingswood, near Birmingham, in September, 1848. He found Kingswood very lonely, as there were hardly twenty houses within a mile of him, the post office being three miles off, and almost all his acquaintances farmers, who did not read books. Here he suffered from "horribly low spirits,—a dreadful business is that of the thinker."

In November, 1849, he set sail for America, landing, after a six weeks voyage, in January. When he was announced to preach in Boston, great congregations crowded to hear him, reminding the people of the old days of Buckminster and Channing. At the Thursday Lecture—an old institution, attended by only a few ministers and ladies,—at the First

Church in Boston, on January 17th, many had to stand, and among the audience were Longfellow and other Cambridge professors and literary men. Mountford's books had gone before him, and the delighted readers were eager to see and hear a writer by whom they had been so attracted. There was a singular freshness both in his manner and matter. His style was his own. His truth was not in reasoned form, and sometimes his sermons could have begun anywhere, at the middle or at the end, but the words were "apples of gold in pictures of silver"—words of the spirit. He was original and impulsive, unaffected and pleasant. To be the object of so much regard must have appeared strange to him compared with his quiet life in England, where he was little known; but it did not spoil him. He had not resigned his charge at Kingswood, and had no thought at first of remaining in the United States. He supplied for a short time the Unitarian Church at Washington, where President Fillmore had a seat, and Daniel Webster and Edward Everett were occasional attendants. He then settled for a short time at Gloucester, Mass. In the summer of 1851 he preached at Nahant, a favourite seaside resort, about twelve miles from Boston. Among his hearers was Miss Elizabeth Boardman Crowninshield, daughter of Benjamin W. Crowninshield, a lady a few years older than himself, of cultivated mind, wealthy, and of a good family; her brother had been Speaker of the Massachusetts House of Representatives. Their acquaintance led to their marriage on March 10th, 1853. At her wish he resigned his pastorate, though he preached occasionally.

In 1851 he paid a visit to England during the month of August, when he preached a remarkable sermon at Hampstead.

In July, 1856, the poet Longfellow took Mountford's cottage at Nahant. The poet described it in the following terms: "It boasts of one of the finest situations in Nahant. It is on the Southern point, and right above the ocean. From this little room in the attic I look over the broad Atlantic, with nothing between me and England; and the rush of rising tides and the ceaseless wash of the sea is heard by day and night (Longfellow's Life, vol. II, pp. 282, 283).

In 1855 he became deeply interested in Spiritualism, and by 1860 he had slowly come to the conclusion that spirits did intervene. He had always the courage of his convictions, and brought the subject thrice before the meetings of the Boston clergy, but it was received with little encouragement. His articles were rejected by editors, if they contained references

to spiritualism. This, however, probably only intensified his interest in the subject, while it weakened his ties to the Unitarian denomination. He now very rarely preached, and for many years never looked at the *Christian Register*.

From 1858 to 1860 Mr. and Mrs. Mountford travelled in Europe. He preached only at York and Hampstead. They stayed in Rome a long time, and there the subject of supernaturalism grew upon him in importance and interest. In 1867 he paid a second visit to England and preached at Bridport, June 2nd, with great power and earnestness upon the subject of the "Open Vision."

His later life was clouded by financial difficulties. His wife's property suffered from the great fire in Boston, in 1872, and still more from the dishonesty of a trustee. Of this trustee he wrote:—"He was a man eminent as to business and munificent philanthropy. In 1870 he died suddenly of apoplexy, and I made an oration at the funeral to many hundreds of people. A month afterwards it appeared that eight months previously he had got conveyed to himself the one-half of our property, for the purpose of helping himself along at a critical time." He was told by an experienced lawyer that he had no chance of recovery except by a compromise. But he had read Blackstone, and resolved to try. After about four years he recovered the larger portion; and three years later a corporation, that had illegally transferred the remaining portion to the assignees of the trustee, was also sued successfully. The verdict made a great sensation among professional trustees and lawyers. But though he won this victory in 1878 he seems to have been unwise in business matters. Riches took to themselves wings, and his latter days were spent in comparative poverty. In early life adversity had roused all his energies, but now it depressed them. He often suffered from great exhaustion, as well as from severe illness—pain that was "awful, unbearable—only that it was borne." "Unhappily, he too frequently sought the treacherous stimulus of wine." He became enfeebled, and described himself as being unable to think, and as living in a driving, blinding fog. His wife died in the summer of 1884. She had wished him to read the service at her funeral, which he did with very much of his old power and touching manner. After this his decline was only too evident. He felt "terribly alone, and worse still when not alone." He brightened up on seeing old friends, such as his fellow student, the Rev. J. Robberds, and Dr. Rufus Ellis, and

cherished the hope of returning to England. But it was not to be. His last months he spent in a boarding house. His mind was clouded for some weeks before the end, and he died April 20, 1885. The funeral service was conducted by his fellow countryman, the Rev. Brooke Herford, the successor of Dr. Channing and of Dr. Gannett, whose cordial kindness Mountford greatly valued. No other minister was present except Dr. Rufus Ellis. It was a sad contrast between the enthusiasm which had greeted him on his arrival in America, and the loneliness of his departure. At the funeral service Mr. Herford read "some of the golden sentences of the departed." Dr. Sadler, who knew him intimately, and many of his English friends, were very desirous that some of his sermons should be published; but when Mr. Russell Lant Carpenter made inquiries about them and about the works which had occupied him for many years, nothing was known of his papers. Yet his readers have ample store of his best and highest thoughts. The following are his published works :—

1. "The Faith, as held in the Unitarian Churches," 1843 (second thousand).
2. "Martyria: A Legend, wherein are contained Homilies, Conversations and Incidents of the reign of Edward the Sixth," 1845. First issued 1844-5, in the *Christian Pioneer*, a Unitarian monthly, then published at Edinburgh. After collection into one volume it was republished by Dr. Huntingdon, then a popular Unitarian minister at Boston and one of the Editors of the *Religious Magazine*, and of the *Christian Register*. In 1849 the two English ministers of our denomination best known in America were Dr. Martineau and Mr. Mountford, though the latter was little known in England. The reason for this was Dr. Huntingdon's edition of the "Martyria" in 1846, to which he attached a high eulogium, describing the book as a work which had more passages than any other in modern literature that stir the heart and cling to the memory. Dr. Huntingdon afterwards became Bishop of Central New York. The "Martyria" was written at Lynn, where most of Mountford's best work was done.
3. "Christianity: The Deliverance of the Soul and its Life," 1846. Written at Lynn.
4. "Euthanasie: or Happy Talks towards the End of Life," 1850. It was written at Lynn, in 1847, and first published in Boston, U.S. It comprises forty-three chapters, in the form of conversations between the aged Markham and Aubin, his nephew, who had not long to live. It contains many passages of rare beauty, and breathes a singularly thoughtful and elevated spirit of piety, which he could not have attained but for the great trials and sorrows through which he had passed, while it also bears evidence of his varied studies. It has taken great hold on those whose hearts are touched by sorrow or pain: it was one of the last works read by the sainted Mary Ware.
5. "Beauties of Channing, with an essay prefixed." Published 1849.
6. "Thorpe: a Quiet English Town, and Human Life therein," 1852. This was written at Glo'ster, Mass. He began it one November evening,

because he was "miserable and lonely." He had it published on liberal terms by Messrs. Ticknor & Co., which pleased him, as they were not Denominational booksellers. It was favourably reviewed. The chief character is the pastor of the Presbyterian Chapel. "His conversation is a perfect treasury of profound and striking thoughts and apt quotations from a wide range of authors of both ancient and modern times." Still the book never became popular. Its merits were blemishes when read as a tale. Thorpe is understood to be Hinckley.

7. "Miracles, Past and Present." 1870, pp. 520. This consisted of six articles on the Miraculous, written for the *Monthly Religious Magazine* in 1868-9, which excited great attention, and were praised by Orthodox and Radicals. He wrote them anonymously, and was, therefore, pleased at finding that he could begin afresh and succeed as well as ever he did. He added other matter to the book, at which he worked more than ten hours a day for sixteen months. The excitement caused by his articles induced two leading publishers to compete for the work, which they would not have entertained a thought of a year before. The first edition was sold within twelve days after publication. Leading men in the Episcopal and other "Orthodox" churches spoke of it in high terms. One reviewer said. "The author says, with great wealth of illustration and suggestion, that spiritual realities must be spiritually observed, felt, and comprehended. . . . In this position he finds himself at one with such men as Tyndall and others of the physical philosophers of to-day." The Unitarian periodicals, however, seem almost to have ignored it.

AUTHORITIES: Chiefly Article in "Inquirer," Dec. 10, 1887, by Russell Lant Carpenter. Several dates supplied by the Rev. Alexander Gordon. Also Grundy's "Strangeways."

Later scions of the Church are the REV. CHARLES DAVIS BADLAND, M.A., who was educated at Pearsall's Grammar School (July 31, 1855—June, 1858) and at the Grammar School of King Charles I., Kidderminster; also at University College, London; Manchester New College, London; and Heidelberg. He has been minister of the following congregations:—Derby, 1875—1881; Hale, 1833—1885; Lewes, 1886—1895; Clifton, 1896—1898; Yarmouth, 1899—

The REV. EDWARD PARRY, B.A., who was educated at Pearsall's Grammar School (Oct., 1857—1867), also at University College, London, and Manchester New College, London. He has been minister of the following congregations: Loughborough; Todmorden, 1889—1898; Ilminster, 1898.

The REV. GEORGE ANDREW PAYNE, who was educated at the New Meeting Day Schools: the Grammar School of King Charles I., Kidderminster; and the Unitarian Home Missionary College, Manchester. He has been minister of one congregation only, at Knutsford, since 1890.

The REV. HARRY EDWARD HAYCOCK, who was educated at the New Meeting Day Schools; the Grammar School of King Charles I., Kidderminster; the Owens College, Manchester; and the Unitarian Home Missionary College, Manchester. He was minister at Loughborough, 1893—1900.

The REV. WILLIAM GEORGE PRICE, who was educated at St. Mary's Day Schools, Kidderminster; and at the Unitarian Home Missionary College, and the Owens College, Manchester. He has been minister at Hinckley since 1894.

BIOGRAPHICAL NOTES ON SOME NAMES IN THE CHURCH BOOK.

RICHARD BAXTER.

The account given of Baxter in the "Church Book" is taken from Palmer's *Nonconformist's Memorial*, 1775, to which Nicholas Pearsall was a subscriber. It is not necessary here to say much respecting the great Founder of Nonconformity, as material is so abundant and easily available. Perhaps one word may help to make clear one matter which sometimes occasions confusion. Baxter is sometimes represented as having been driven from Kidderminster, when the other clergy were ejected in 1662. Baxter, however, was driven from Kidderminster by the courts holding, at the Restoration, that the sequestering and all other ordinances of Parliament during the Cromwellian period were invalid, as not having royal assent. An Act passed by the Convention Parliament, September, 1660, confirmed the intruded clergy provided that the sequestered incumbent was dead or had resigned. By this Act Mr. Dance, who had been sequestered in 1647 (he had compounded for his living from 1641 to 1647), was reinstated at Kidderminster, and held the living till he died in 1677. Baxter offered to become Mr. Dance's curate, without pay, but was refused. He only preached two or three times after the passing of the Act, but was not allowed to administer the Lord's Supper to his people, or preach his farewell sermon to them. "All parties were eager to accommodate him; no one was able to bring it about;" and Baxter says of the affair in one of the few passages which disclose a vein of humour in him, "And should not a man be content without a vicarage or a curateship, when it is not in the power of the King and the Lord Chancellor to procure it for him, when they so vehemently desire it? But O, thought I, how much better a life do poor men live who speak as they think, and do as they profess." He was offered the Bishopric of Hereford, but was refused his wish to live with his "dear flock" at Kidderminster, and Baxter always attributed this refusal to the interference of Sir Ralph Clare, of Caldwell Hall, who was very great with Dr. Morley, Bishop of Worcester, who would not license Baxter to preach in his diocese.

LIST OF EJECTED CLERGY IN THE DISTRICT, 1662.

Alveley—Lovel, Schoolmaster at Wolverley.
Bewdley—Henry Oasland, M.A., Trinity College, Cambridge.
Bromsgrove—John Spilsbury, M.A.
Broom—Humphrey Waldern, Baxter's Assistant after Serjeant, of Stone.
Chaddesley—Thomas Baldwin, sen.
Churchill—Edward Boucher.
Clent—Andrew Tristram and Thomas Baldwin, jun.
Hampton Lovett—John Freeston.
Harvington—Stephen Baxter.
Kempsey—Thomas Bromwich.
Kinver—Dr. Morton (?)
Old Swinford—Gervase or Jarvis Bryan.
Stone—Richard Serjeant. Previously Baxter's Assistant.
Witley—Joseph Read (Founder of Read's Charity).
Hartlebury—Thomas Wright, | Conformed afterwards.
Wolverley—Simon Potter,

MINISTERS OF THE OLD MEETING UP TO THE FOUNDING
OF THE NEW MEETING.

THOMAS BALDWIN, 1662—1693.

The account of him given in the "Church Book" is more extensive than that given in "Palmer's Nonconformist's Memorial," especially the quotations from Mr. White's sermon. Hunsworth gives, in his "Memorials of the Old Meeting," the few facts from Palmer which are omitted in the "Church Book." When Baxter left Kidderminster he entrusted his congregation to Thomas Baldwin, so that the Old Meeting has some right to its present title of "Baxter Church." It was Baxter's congregation originally, who would have nothing to do with episcopacy after the treatment they had received from that direction.

1660, May 24, Mr. Thomas Baldwin, minister of God's Word, and Mistress Elizabeth Soley, were joined in marriage by Mr. Richard Serjeant, minister of Stone.

1677, Dec. 29, m., Mr. Thomas Baldwin and Elianor Bennett. By licence.

1680, March 1, borne, John, son of Mr. Thomas Baldwin and Elianor.—

Parish Register.

JOHN SPILSBURY, 1693—1726.

In addition to the account given in the "Church Book" the following details may add something to the information of such as are interested. He was son of the Rev. John Spilsbury, M.A., Vicar of Bromsgrove, who was ejected in 1662. His mother was the sister of Dr. Hall, Bishop of Bristol. The minister of the Old Meeting became his heir and executor. It is said he had a numerous family, but there are few names in the St. Mary's Registers, the last occurring in 1704, i.e., about the time that Mr. Howard became vicar, and to whom the "Church Book" refers as having delivered some severe things against Dissenters, which occasioned Mr. Spilsbury and his friends to drop their constant attendance there. The following are entries from Parish Registers:—

1694, Nov. 1, borne, John, son of Mr. John Spilsbury and of Mary, his wife.

1697, Jan. 23, " Mary, daughter " "

1701, Nov. 18, " Hall, son " "

1704, April 22, " Elizabeth, daughter " "

The eldest son John was known afterwards as John Spilsbury, of Bromsgrove, gentleman. There was a third son, Francis, for whom refer to another page. Hester, one of his daughters, was married to the Rev. Matthew Bradshaw.

MATTHEW BRADSHAW, 1726—1742.

The Rev. William Scott, of Stourbridge, in his MS. History, says that Matthew Bradshaw was 42 years of age when he died, also that he was the "father of the late Rev. Mr. Bradshaw, of Bradford;" that he was buried in a large tomb in the churchyard of Kidderminster, with Mr. Spilsbury, Mr. Edge (of Stourbridge), and several others of the (Spilsbury) family. In the Parish Register there is the following entry:—

May 8, 1727, Baptized John, son of Mr. Matthew Bradshaw and Mrs. Esther, his wife. Town.

And this:—Jan. 29, 1785, Buried Mrs. Esther Bradshaw, widow.

The Rev. Jonah Bradshaw, who settled at Beaminster in 1738, is said to have been a relative of the Rev. Matthew Bradshaw, of Kidderminster. The Latin inscription, which is translated on p. 27 of "Memorials of the Old Meeting," is printed at the end of the Funeral Sermon.

BENJAMIN FAWCETT, 1745—1780.

Benjamin Fawcett was born at Sleaford, in Lincolnshire, Aug. 16, 1775. Educated at Northampton Academy, under Dr. Doddridge, 1738—1741. Was minister at Paul's Meeting, Taunton, 1741—1745. At Old Meeting, Kidderminster, 1745—Oct., 1780. The following list of the children of the Rev. Benjamin Fawcett is taken from the Baptismal Register at Somerset House.

Baptized—

1744, Aug. 12, Sarah, daughter of Sarah and Benjamin Fawcett.	At Taunton.
1746, Sep. 28, Thomas, son of	" "
1748, Dec. 4, Mary Knight, d.	" "
1751, June 15, Samuel, son	" by Rev. F. Spilsbury
1753, Oct. 7, John Spronen, son	" "
1755, Nov. 22, Ann Short, d.	" "
1757, Oct. 16, Benj. Spronen, son	" "
1760, April 18, Rachel, daughter	" "

According to the Parish Registers, Miss Sarah Fawcett was buried Nov. 2, 1787. Thomas Fawcett was buried Oct. 15, 1790; John, in Oct. 21, 1791; Benjamin, April 22, 1776.

Benjamin Fawcett's first wife died Feb. 11, 1774, aged 54 years; and he was married a second time. St. Mary's Parish Registers show:—" Benjamin Fawcett, of the Parish of Kidderminster, widower, and Hannah Short, of the same parish, spinster, married in this church by licence, Feb. 27, 1775. By me, Henry Matthews. (Signed) Benjamin Fawcett, Hannah Short. In the presence of Henry Crane, Benjamin Spronen Fawcett." Also this entry:—" Buried, 1786, June 13, Mrs. Hannah Fawcett, widow."

Mrs. Hannah Fawcett, together with her step-daughters, Sarah, Mary Knight, and Ann Short, was among the founders of the New Meeting. Benjamin Fawcett's son, Samuel, afterwards became Unitarian minister at Yeovil.

Job Orton warned Benjamin Fawcett that his publication of "Candid reflections on the different manner in which many of the learned and pious have expressed their conceptions concerning the doctrine of the Trinity," would for ever ruin his reputation among the warm, zealous people. In an Appendix to the second edition of "Candid Reflections," which is a reply to an anonymous letter, and an appeal to the Managers of the Independent Fund, Fawcett quotes a passage from Dr. Watts on his title page:—" Though the Doctrine of the Trinity is a first principle, yet I never knew that the particular mode of explanation was such a first principle also." . . . Thomas Wright Hill, father of Sir Rowland Hill, says of Fawcett: " My father, too, and some of the Arminians were likewise Arians, and among these was even the minister himself" (Remains of T. W. Hill p. 39). This statement has not been refuted, and there seems much to support, if not confirm it. Fawcett also abridged Baxter's "Saints' Rest" and "Life of Faith," for the use of his people.

JOHN BARRETT, 1782—.

He published a sermon entitled "Delivering Grace in the Time of Danger," occasioned by the death of Mr. Matthew Hill, preached at the Old Meeting House, Kidderminster, 24th Sept., 1792. Printed and sold by George Gower, Kidderminster. Price sixpence.

The following is entry of burial in St. Mary's Register:—Oct. 19, 1798, Rev. John Barrett." There is also the following, but whether the lady is the first wife of the Rev. John Barrett is not certain:—" Buried, June 10, 1785 Mary, wife of John Barrett."

The following are Notes on the Ministers mentioned in Church Book, who were either (1) consulted as to first minister, or (2) received invitations to become ministers of the New Meeting, and (3) who took part in the Opening Ceremony, &c., &c. Arranged alphabetically:—

WILLIAM BATES, D.D., 1625—1699.

Mentioned in Church Book as preaching Baxter's Funeral Sermon. Born in London, Nov., 1625. Educated at Emmanuel and King's Colleges, Cambridge. 1644—1647; Vicar of St. Dunstan's in the West, London, 1647 (?)—1662. Attended with Baxter and others at the Savoy Conference, 1660. Received his D.D. from Cambridge, 1661. Ejected in 1662. With Baxter and Manton he drew up a scheme of Church Comprehension, 1668. Was the first minister of the congregation a secession from which afterwards became the Unitarian Church, New Gravel Pit, London, 1668—1699. Was at Baxter's side when Judge Jeffreys browbeat and insulted him and his associates. Delivered two speeches before William and Mary, on their accession, in behalf of Dissenters. He outlined and preached the funeral sermons of Baxter, Manton, Jacomb, and Clarkson. He has been called the "silver-tongued" divine, and the "politest" *i.e.*, most polished Nonconformist preacher. Died July, 1699. John Howe preached his funeral sermon, which is said to be his most durable monument.

THOMAS BELSHAM, 1750—1829.

Mentioned in "Church Book" as consulted *re* minister, and as taking part in opening ceremony. Was born Bedford, April 26, 1750; son of Rev. James Belsham, Dissenting Minister, and of Anne, daughter of Sir Francis Wingate and granddaughter of the first Earl of Anglesey. Educated in Dr. Aikins' school at Kibworth, also at Wellingborough and Ware. Daventry Academy, Aug., 1766—1770; assistant master in Greek at Daventry Academy, 1770—1771; tutor in mathematics, logic, &c., at Daventry, 1771—1778; minister of Angel Street, Worcester, then called Presbyterian, 1778—1781; Daventry Academy, tutor in Divinity and minister of the Independent Church there, Sep., 1781—June, 1789, when he was succeeded by John Horsey. In 1789 he changed his views, became an ardent Unitarian, and vacated his post in consequence at Daventry; Professor of Divinity at Hackney College, where Dr. Priestley was lecturer on history and philosophy, 1789—1796; succeeded Priestley as minister of Hackney, Gravel Pit, Unitarian Chapel, April, 1794—1805; minister of Essex Street Chapel, London, where Lindsey and Disney had ministered, 1805—Nov. 11, 1829 (death). Over 50 works were published by him between 1755 and 1827. He bore the brunt of a severe attack from all quarters for his Unitarianism and his principle of religious liberty, the most prominent amongst the attackers being the Bishop of St. David's.

CHEWNING BLACKMORE, 1663—1737.

Mentioned in "Church Book" as preaching funeral sermon of John Spilsbury. Was born at Hornchurch, near Romford, in Essex, Jan. 1, 1663; was son of William Blackmore, who was vicar of St. Peter's, Cornhill, London, 1656—1662, and previously of Pentloe, in Essex, 1645—1646. In 1662 he was ejected, and retired into Essex, where he lived on his ample means and gathered a small flock. His son Chewning was educated at the Rev. John Woodhouse's Academy, Sheriff Hales, near Shifnal, Salop. He then became assistant to the Rev. Thomas Badland, the first minister of Angel Street Independent Church; Worcester, and who was ejected from Willenhall, Staffs., and died 1698, assistant, 1681—1698. In sole charge of Angel Street, 1698—1737, Aug. 2 (death).

AUTHORITIES.—"Monthly Repository," 1817, p. 6. Dict. Nat. Biog. Urwick's Nonconformity in Worcester, p. 86.

WILLIAM BROADBENT, 1755—1827.

Mentioned in "Church Book" as having opened for worship Lediard's Warehouse at Kidderminster, Feb. 24, 1782, the date of the founding of the New Meeting. Was born Aug. 28, 1755; educated at Daventry, under Belsham, Aug., 1777—June, 1782; classical tutor at Daventry, Aug., 1782—Jan., 1784; tutor in mathematics and logic, Jan., 1784—Dec., 1791. When Belsham resigned Divinity Chair in June, 1789, having become a Unitarian, the Academy was removed in November from Daventry to Northampton. Minister at Warrington, Jan., 18th, 1792—1822. While minister of Warrington he became a Unitarian of the Belsham school, and carried nearly all his congregation with him. Died Dec. 1, 1827, at Latchford, near Warrington. His son was Rev. Thomas Biggin Broadbent, who died Nov. 9, 1817, aged 24, of whom there is a portrait in *Monthly Repository*, 1818.

AUTHORITIES.—*Dict. Nat. Biog.* "Christian Reformer," 1817, p. 524.

BENJAMIN CARPENTER, SEN., 1752—1816.

Mentioned in "Church Book" as taking part in Opening Ceremony. Was born at Woodrow near Bromsgrove, April 7th, 1752; son of Philip Carpenter, a farmer, who married Ann, daughter of John Lant, farmer, near Coventry, Dec. 23, 1740. His father died May 19, 1780, aged 66 years. His mother died March 11, 1794, aged 72 years. His grandfather, John Carpenter, lived at Woodrow till his death, at the age of 45. [John Carpenter was brother to Rev. Joseph Carpenter, minister at Warwick (before) 1715—1745—6, and at Angel Street, Worcester, 1746—Jan. 29, 1758, when he died, aged 67, and was buried in Bromsgrove churchyard. He was educated at Alcester under Joseph Parker. He had one daughter, who married William Kettle, of Birmingham, who left a son and two daughters, the youngest of whom married Rev. John Kentish, of Birmingham.] Benjamin Carpenter was seventh of a family of twelve children (fourth according to the Carpenter pedigree.) His brother William was a farmer at Bourne Heath, near Bromsgrove, who died 1808, aged 47. Another brother, George, was the father of Dr. Lant Carpenter. Benjamin received his elementary education at Kidderminster; next, under the tuition of the Rev. Joseph Baker, of Cradley. In 1768 he entered Daventry Academy, under Dr. Caleb Ashworth (assisted by Revs. Noah Hill and Thomas Halliday) and left in 1773. Minister at Bloxham, Oxfordshire, 1773—1775, but continued for a few months after leaving college to give lectures there in classics. Minister at West Bromwich, 1775—1778; at Stourbridge, June, 1778—Dec., 1795; co-pastor with Thomas Urwick, at Clapham, 1795—1798. Alternately at Kenilworth and Bromsgrove, and then at Bromsgrove only, 1798—1807; at Stourbridge and Cradley, alternately with Rev. James Scott, March 25, 1807—Nov. 23, 1816, when he died of apoplexy. He was married three times, first to Eliza, daughter of Rev. Mr. Wright, of Oundle; second, to Ann, daughter of Rev. James Hancox, of Dudley; third, to Sophia, daughter of Wells, a silk mercer, Ludgate Hill, London, and widow of John Lewis, Esq., of the East India Service. Benjamin Carpenter published two volumes of sermons, and several others separately; two volumes of lectures, a Liturgy with Family Prayer (2nd edition 1816); a short Abridgment of the Bible, and selections from the books of Job, Proverbs, &c.

AUTHORITIES.—"Monthly Repository," 1817, pp. 4, 51, 95, 210, 341. Also Memoirs by Rev. James Scott in "Christian Moderator," July, 1827.—M.R., 1817, p. 6, has valuable lists of the ministers of congregations at Worcester, West Bromwich, Stourbridge, Cradley, and Bromsgrove.

SAMUEL FAWCEIT, 1751—1835.

Mentioned in "Church Book" as the first to be invited to the New Meeting pulpit. Born at Kidderminster about 1751; son of Rev. Benjamin Fawcett, of

the Old Meeting. Ordained at Beaminster, Dorset, 1777; minister at Yeovil (Unitarian), 1801—1816; at Bridport, retired on his private estate, 1816—Dec. 14, 1835, when he died, aged 84.

JOSEPH GUMMER.

Mentioned in "Church Book" as taking part in Opening Ceremony. Was a native of Somerset; was minister at Hereford, whence he came to Angel Street Chapel, Worcester, where he was minister from 1781 to 1791, and was recommended there by Rev. Job. Orton. During his first year his congregation increased to about 600 or 700, but soon declined, and he removed to Ilminster, in Somerset. A most amiable man and much respected, but not an attractive preacher. Died 1820 or 1821.

AUTHORITIES.—Urwick's Nonconformity in Worcester, pp. 112—113. "Monthly Repository," 1817, p. 6.

EBENEZER LATHAM, M.D., 1688—1754.

Mentioned in "Church Book" as preaching funeral sermon of Rev. Matthew Bradshaw, of the Old Meeting. Born 1688, at Wem; son of Richard Latham, who died March 20, 1706—7. (But query this birthplace, as R.L. was minister at Wem from 1695.) Educated at Glasgow University, which he entered Feb. 24, 1704, for the ministry, but smallpox having injured his voice, he studied medicine too. Minister at Caldwell, Derbyshire; also at Findern, where he succeeded Thomas Hill, M.A. (died March 2, 1719—20) in congregation and Academy. Also practised medicine, and kept on at all three till his death, Jan. 13, 1754. He is also said to have been minister at the Unitarian Church, Derby, 1745—1754. Hill was a man of mark; Latham a second-rate man of the Clarkean School. (See Doddridge's Correspondence for estimate of him.) He admitted a pupil dismissed by Doddridge for misconduct. Turner, of Wakefield, Hawkes and Blyth, of Birmingham, were his best known pupils. Willets, of Newcastle-under-Lyme, his pupil and brother-in-law, edited his sermons in 1774 "with an empty sketch of him prefixed." His funeral sermon for Daniel Madock, 1745, has valuable list of Frankland's pupils appended.

AUTHORITIES.—Turner's Lives, 1840, 1. 357. Jeremy's "Presbyterian Fund"

INCREASE MATHER, 1639—1723.

Mentioned in "Church Book" as having visited Baxter on his death bed. Born 1639, at Dorchester, Mass.; took M.A. at Harvard, 1656; in England, 1657—1664 (circa). Refused a rich living in England because he could not submit to Act of Uniformity in 1662; attained great eminence in America; was President of Harvard College, 1684—1701; came to England with address of thanks from New England ministers to James II., for his Declaration of Liberty of Conscience; embarked for England April 7, 1688, as the accredited agent from the Colony, and was graciously received by James. On King William's arrival Mather was introduced to him and obtained from him the removal of Sir Edmund Andros, Governor of New England, and gained an enlarged charter for Massachusetts Colony. Embarked March 29, 1692, with Sir William Phipps, the new Governor; reached Boston May 14th; received the thanks of the Colonial Assembly June 8th. Previous to coming to England he had procured a unanimous refusal to Charles II.'s demand to give up its charter in Oct., 1683. He remained in his Boston charge till past his 80th year, retaining his vigour throughout. Died Aug. 23, 1723, and had a public funeral. Married daughter of John Cotton (whose widow his father married) and had seven daughters and three sons. The eldest son was the celebrated Cotton Mather, D.D., F.R.S., who was the leading spirit in civil and ecclesiastical matters in Boston, and was author of 383 publications.

AUTHORITIES.—Dict. Nat. Biog. and Calamy's Account.

JOB ORTON, 1717—1783.

Mentioned in "Church Book" as consulted *re* choice of minister, also in the Communicants' Book as a Communicant at the New Meeting. Born at Shrewsbury, Sep. 4, 1717; educated at Shrewsbury Grammar School for eight years. At Warrington, under Charles Owen, D.D., 1733; at Northampton, under Philip Doddridge, D.D., 1734—1739; assistant tutor at Northampton, March, 1739; minister at High Street Chapel, Shrewsbury, Sep. 29, 1741—Sep. 15, 1765; retired from ministry and lived in Kidderminster, 1766—July, 19, 1783, when he died. Dr. Doddridge had the highest opinion of him, writing of him on Dec. 6, 1739, as *omni laude major* (above all praise), and naming him in his original will (June 11, 1741) as his successor in the Academy and congregation at Northampton. He had the offer of five pulpits before leaving College, amongst them Salter's Hall, London. In 1752 he received an invitation to succeed Dr. Doddridge as minister of Northampton, but refused it, and another from Prince's Street, Westminster, at the same time. He is said to have been a very striking preacher; but his repute was not that of a preacher. His influence was greatest when he was at Kidderminster, being consulted by and giving advice to ministers and congregations in all matters pertaining to their welfare. He encouraged the "Orthodox" seceders at Shrewsbury and the heterodox at Kidderminster to form new congregations, and he was instrumental in making Robert Gentleman the first minister in each. He was averse to "Methodists and other disorderly people." His doctrine of the Trinity was the Sabellian scheme of Dr. Daniel Scott and Simon Browne. The "rational" Dissenters repelled him by their laxity respecting Scripture inspiration, but he admired the energetic zeal of Priestley, and called Theophilus Lindsey a "glorious character," though he had scarcely an opinion in common with him. He regarded himself as "quite an Independent." He refused a diploma of D.D. sent him by New Jersey College in 1773, but signed himself later as "Job Orton, S.T.P."

In person he was tall, erect, and spare; fond of horse exercise; simple and methodical in his habits, and employing his ample means for charitable uses. An early attachment was broken off at the wish of his mother, and he never married. His housekeeper was sister of Philip Hollaud. Latterly he suffered from aphasia. He died July 19, 1783, and was buried near the altar of St. Chad's, Shrewsbury, in the grave of John Bryan. He published many works, several of which were translated into Welsh and German.

AUTHORITIES.—"Monthly Repository," 1825, 152; 1826, pp. 384, 530. Chambers' Biographical Illustrations of Worcestershire, p.441; Dict. Nat. Biog.

GEORGE OSBORN, 1756—1812.

Mentioned in "Church Book" as taking part in the Opening Ceremony, and "temporary preacher" from 1782 till Midsummer of 1784, until a "stated pastor" was fixed upon. According to the old ideas there was a distinction between the two terms "preacher" and "pastor." A pastor was ordained and could administer the rites of Baptism and the Lord's Supper. A preacher was licensed but not necessarily ordained, and Mr. Osborn is spoken of in the Chnrch Book as a student.

Born in Cork, Nov. 13, 1756; educated at Daventry under Thomas Robins. For a very short time minister in Ireland. First charge in England (not taking into account his stay in Kidderminster as given above) was at West Bromwich, 1785—1791, where he started Sunday Schools in the town. Not ordained before 1787; at Worcester, minister of Angel Street Independent Church, 1791—Nov. 10, 1812. Did not receive unanimous invitation to Worcester because he was a Baptist. Kept a Boarding School there; was an able minister. Founded Evangelical Association of the County, Dec. 11, 1793, Rev. J. Barrett being first Moderator, and J. Watson, of Kidderminster, treasurer. It became the Worcestershire and Herefordshire Union in Aug. 14, 1799. Osborn was the

founder of the first Sunday School "in the modern sense" in the city of Worcester, Aug. 20, 1797. At that time Sunday Schools were called in Worcester "Seminaries of Atheism." Died Nov. 10, 1812.

AUTHORITIES.—Urwick's Nonconformity in Worcester. pp. 113—118, contains portrait of Osborn. Chambers' Biographical Illustrations of Worcestershire, p. 573.

SAMUEL PALMER, 1741—1813.

Mentioned by Samuel Fawcett in his private letter to Nicholas Pearsall (See Pearsall MSS.) as a likely candidate for the New Meeting pulpit.

Born at Bedford, 1741; educated at Daventry under Caleb Ashworth, 1758—1762; minister of Mare Street Congregation, Hackney, 1762—Nov. 28, 1813, when he died. His theological views were like those of his friend Job Orton. He published in 1772, "Protestant Dissenters' Catechism," which deals with the history and principles of Nonconformity, giving the grounds of Dissent, and has been constantly reprinted, the twenty-ninth edition published in 1890. At Orton's suggestion Palmer brought out his "Nonconformist's Memorial, which is an Abridgment of 'The Account of Ministers . . . ejected.' by Edmund Calamy, D.D. (1775—1778) 2 vols.; 2nd edition, 1802-3, 3 vols. He edited Orton's "Letters to Dissenting Ministers," 1806, and "Memoirs of . . Matthew Henry," 1809; "Dr. Watts, no Socinian," 1813.

THOMAS ROBINS, 1732—1810.

Mentioned in "Church Book" as consulted *re* choice of minister. Born at Keysoe, in Bedfordshire, in 1732. Was third son of a respectable farmer. Educated at Woolaston, Northamptonshire, and under Mr. (afterwards Dr.) Aikin, who for years kept a boarding school at Kibworth, near Market Harborough. Entered Northampton Academy under Dr. Doddridge, about 1750. (Dr D. died Oct., 1751, and the Academy was removed to Daventry, Northamptonshire, to accommodate Rev. Caleb Ashworth, who was minister there, and was chosen Dr. D.'s successor.) Here Robins remained till about 1756, when he took his first charge at Stretton, Warwickshire. In 1761 received invitation to West Bromwich, Staffordshire, where two of Matthew Henry's daughters were members; entered on his duties in 1762. Here he was most happy, and considered himself fixed for life; but upon the death of Dr. Ashworth, of Daventry, in 1775, he was invited by the College Trustees to become his successor, and by the congregation to become their minister. This he accepted in 1776, but at first would not listen to the invitation, until the pressure and advice of friends especially Job Orton, forced him to accept, which he did from sheer sense of duty, as everyone thought and felt it would be for the interest of learning and religion among Dissenters. The Academy thrived and the congregation prospered under him. Preaching on one occasion to the large congregation at Kettering, then at the care of Mr. Toller, and pressed to preach a third time, though suffering from a cold, the exertion brought on a hoarseness which ended in total loss of voice, which disabled him from preaching and lecturing, and so resigned his two posts as tutor and minister in 1781. He then took a shop in the town and engaged in the business of bookseller and druggist, in which he continued to the end of his life. Died May 20, 1810, in his 78th year. Buried at Daventry Parish Church, Friday, May 25. An extremely humble-minded and modest man; always undervalued his own abilities and productions; scarcely published anything under his own name. In 1781 he was succeeded at Daventry by Rev. T. Belsham. He married a daughter of Mr. Clark, of Attleborough, Nuneaton.

FRANCIS SPILSBURY, 1706—1782.

Mentioned in "Church Book" as consulted *re* choice of minister. Born in Kidderminster, 1706; educated under Dr. Ebenezer Latham, at Findern, Derbyshire, and Glasgow University; assistant to Rev. Matthew Bradshaw, Kidderminster; minister at Bromsgrove, 1729—1734; at Worcester, Angel St., 1734—1741 (according to "Monthly Repository," 1817, p. 6) or 1737—1744 (acc. to Urwick); at Salters Hall, London where he was first of all co-pastor with Rev. John Barker, 1741—March 3, 1782 (acc. to M. R.) or 1744—1782 (acc. to Urwick). At one time he refused the living of Ashby, in Leicestershire. Died March 3, 1782, in his 77th year. He was son of Rev. John Spilsbury, second minister of Old Meeting, and grandson of Rev. John Spilsbury, Bromsgrove, who was ejected in 1662, and first minister of the Dissenting cause there, who died June 10, 1699, aged 71. J. S., of Bromsgrove, was once imprisoned in County jail, where want of air and exercise laid foundation of the illness of which he died. He married the sister of Dr. Joseph Hall, Bishop of Bristol, whose executor and heir his son, J. S., of Kidderminster, afterwards became.

AUTHORITIES.—Wilson's "Dissenting Churches of London," 1808, vol. 2, 55p. "Monthly Repository," 1817, p. 6. Urwick's Nonconformity in Worcester, pp. 95—6.

MATTHEW SYLVESTER, 1636 (?)—1708.

Born at Southwell, Notts, about 1636; educated at St. John's College, Cambridge, 1654; Vicar of Great Gonerby, Lincolnshire, 1659—1662; domestic chaplain to (1) Sir John Bright, (2) John White, a Notts Presbyterian. At Mansfield, living with Joseph Truman, 1667; pastor of Rutland House Congregation, Charter House Yard, London (removed afterwards to Carter Lane, an is now Unity Church, Islington), 1667—Jan. 25, 1708 (death). Sylvester was a distant relative of Robert Sanderson, who became Bishop of Lincoln, 1660. Baxter assisted Sylvester in his London congregation, 1687—1691, and his eloquence supplied Sylvester's deficiency. Baxter spoke highly of Sylvester's meekness, sound principles, and pastoral ability. Calamy, who succeeded Baxter as S.'s assistant, describes him as a very meek-spirited, silent, and inactive man. Sylvester's chief claim to remembrance is as the literary executor of Baxter. In 1696 he issued "Reliquiae Baxterianae." Sylvester was the first minister of the congregation which removed in 1734 to Carter Lane Chapel, which is now superseded by Unity Church (Unitarian), Islington. He was twice married.

THOMAS TAYLER, 1734 (?)—1831.

Mentioned in "Church Book" as receiving an invitation to become minister and also consulted *re* one, and contributing £30 towards the building of the New Meeting. Born in the neighbourhood of Kidderminster; grandson of Rev. Richard Serjeant, who was ejected from Stone, 1662. In early life he attended the ministry of the pious and excellent Benjamin Fawcett, Old Meeting, with whom he contracted a lifelong friendship. Entered Daventry Academy, 1752, under Dr. Caleb Ashworth, and had as fellow students there Revs. Thomas Robins and Joseph Priestley, LL. D., F.R.S., Assistant Tutor at Daventry. Chaplain to Mrs. Abney, at Stoke Newington. Assistant to Rev. Edward Pickard, at Carter Lane, 1767—1778. In sole charge at Carter Lane, 1778—1811. Became one of Coward's trustees for Dissenting Academy. Died Oct 23, 1831, at King's Road, Grays Inn, in the 97th year of his age. Preached sermon at ordination of Rev. Thomas Belsham, at Worcester, Oct. 9, 1778. Portrait at New College, London.

AUTHORITIES.—"Monthly Repository," 1822, p. 163; 1831, p. 789, Rutt's "Priestley," I., 27. Urwick's "Nonconformity in Worcester," p. 111. Also

Wilson's "Dissenting Churches," 1808, II., 160. "Christian Life," Nov. 3, 1877, p. 535. Jones' "Bunhill Memorials," 1849, p. 273. Jeremy's "Presbyterian Fund," 1885, p. 169.

JOSIAH THOMPSON, 1724 (?)—1806.

Mentioned in "Church Book" as one consulted *re* choice of first minister. Born at Shrewsbury, in same parish as Job Orton. His father, a Baptist minister, lived to great age, and died at Kingston-on-Thames. J. T. was minister first at Unicorn Yard, South Ward, where he was a rigid Calvinist. Upon a change in his opinions he gave up the pulpit, and preached only occasionally. Lived many years in the house of Benjamin Stinton, in Bury Street, and after Stinton's death, with his widow. Married late in life and still lived in same family, with whom he removed to Clapham, where he usually preached once a month. He undertook to collect an account of the history and present state of all Dissenting congregations in the kingdom, and completed the contemporaneous portion of the work,—the MS. of which is deposited in Dr. Williams' Library in London. He had no family, and left considerable property behind him, the bulk of which he bequeathed to the relatives of Mrs. Stinton, in whose vault at Bunhill-fields he desired to be buried. Thompson evidently belonged to the Church Militant, as he gave £100 towards the war then proceeding in 1806. Died at Clapham, June 4, 1806, aged 82.

AUTHORITIES.—Mon. Rep., 1806, p. 326. Wilson's "Dissenting Churches of London," IV., 235, compare I., 326.

THOMAS URWICK, 1727—1807.

Mentioned in "Church Book" as consulted *re* choice of first minister. Born at Shelton, near Shrewsbury, Dec. 8, 1727. Was under the pastoral care of Job Orton, studied under Dr. Doddridge, at Northampton. At Glasgow University, 1752. First charge at Worcester, 1754—1775; universally respected. Retired to a quiet life at Narborough, Leicestershire; then minister at Clapham, succeeding Dr. Furneaux about 1779. There he was one of Dr. Williams' Trustees, also Trustee of Coward's Academy, then at Wymondley. Retired from Clapham ministry in hopes of returning to Salop, but thought Providence meant him to stay at Clapham, where he died Feb. 26, 1807, at Balham Hill, in his 81st year. Thomas Tayler preached his funeral sermon. Urwick was the means of rescuing a youth from board a "trainer," who would otherwise have been lost to his parents and the world. This was the afterwards celebrated Joseph Lancaster, the founder of the British and Lancastrian Schools. His opinions were said to be by no means of the "Orthodox" school, and that he did not believe in a Trinity in any sense. He might be termed an Arian, believing in One God the Father only, and in the pre-existence of Christ.

AUTHORITIES.—Mon. Rep., 1807, pp. 161, 215; 1816, p. 485. Urwick's "Worcester," p. 103—110, which contains portrait.

WILLIAM DENNY WOOD.

Mentioned in "Church Book" as taking part in Opening Ceremony. Entered Daventry Academy under Ashworth, 1762; minister at Oundle for about four years, and ordained there; succeeded Rev. James Hancox at Dudley, 1771—1804. In April, 1804, he was disabled by paralysis. In October had another stroke and resigned (Oct. 11). Died before Nov. 4, 1804. Wood put the questions to and received the confession of faith from the Rev. Thomas Belsham, when the latter was ordained at Worcester, Oct. 9, 1778.

AUTHORITIES.—Mon. Rep., 1822, p. 195. Trustees' Minutes, Dudley. Coleman's Indep. Churches in Northants, 1853, p. 259, misprints his name, Wm. Ward.

JAMES HANCOX, his predecessor at Dudley, was born at Kidderminster; baptized at Parish Church; eldest of 13 children. His grandfather Hancox had the presentation of the living of Kidderminster, and designed him for it. His mother was descendant of Baxter's friend, Joseph Baker, who was ejected from St. Andrew's, Worcester (Rel. Baxter, III, 90). J. H. scrupled going to Cambridge, and was educated under Latham. Became assistant minister at Dudley, 1733; ordained pastor, 1743.

AUTHORITIES.—Memoir by his daughter. Sprague's American Unitarian Pulpit, 1865, p. 256.

APPENDIX.

LIST OF FIRST PEW HOLDERS.

The following is the first list of pew holders, with the date of their joining and number of pews:—No. 1. — Birchley; Sept. 29, 1785. 2, Miss Tayler; 3, Timothy Dobson; Oct. 18, 1782. 4, Daniel Edge; Sept. 29, 1783, 4, Mrs. Chamberlain; 4, Thomas Osborne; Oct. 18, 1782. 5, Francis Edge; Oct. 18, 1782, 6, Thomas Read; Oct. 18, 1782. 7, Edward Griffiths; Oct. 18, 1782, 8, Richard Burford; July 1784, 9, Robert Gentleman; 10, Richard Coates; 10, Mary Hill; 11, William Smith; 11, John Caswell; Oct. 18, 1782. 12, John Cox; Oct. 18, 1782, 13, John Read; Oct. 18, 1782, 14, Mrs. Bury; 15, Teveral; Oct. 18, 1782, 16, Nathaniel Nichols; Oct. 18, 1782, 17, William Roberts; Oct. 18, 1782, 18, — Wagstaff; Oct. 18, 1782, 19, James Penn; Sep. 29, 1785, 20, Edward Penn; Oct. 18, 1782, 21, Nicholas Pearsall; Oct. 18, 1782, 22, Nicholas Penn; Oct. 18, 1782, 23, Joseph Broome; Oct. 18, 1782, 24, John Richardson; Oct. 18, 1782, 25, Mrs. Spilsbury; Oct. 18, 1782, 26, Joseph Pidduck; Oct. 18, 1782, 27, William Best; 28, William Hopkins; Oct. 18, 1782, 29, Mrs. Fawcett; 30, James Hill; 30, Dukes ill; Oct. 18, 1782, 31, Daniel Best.

LIST OF FIRST COMMUNICANTS AT THE NEW MEETING, KIDDERMINSTER.

(*From Communicants' and Catechumens' Book.*)

There are three columns. In the first are set dates occasionally, apparently indicating time of joining either the Old or New Meeting. In the second the names of the communicants are placed. In the third remarks are given respecting death or removal. Names and remarks alone are given below. Mr. Sergt. Crane, Mrs. Crane, Miss Rebecca Crane, Miss Mary Taylor, Mr. Sergt. Hornblower (died Jan., 1783), Mrs. Hornblower, Mrs. Green, Mr. Richard Watson, Mrs. Watson, Mrs. H. Crane, Miss Sarah Crane, Mr. John Jefferys (died Sept. 12, 1785), Mr. Matthew Jefferys, Mr. Daniel Best, Mrs. Best, Mr. Joseph Hancocks (died July 10, 1785), Mrs. Read, Miss Ann Read, Miss Mary Read, Mr. John Read, jun., Mr. Jos. Pidduck, Mr. Wm. Best, Mr. John Richardson, Mrs. Richardson, Mrs. Spilsbury, Miss Mary Spilsbury, Mr. Jos. Broome, Mrs. Broome, Mr. Nicholas Penn, Mrs. Mary Penn, Mrs. Bradshaw (died Jan. 23, 1785), Miss Hester Bradshaw (removed), Mr. Nicholas Pearsall, Mrs. Pearsall, Mary Gladhill, Mr. Geo. Carpenter (removed), Mrs. Carpenter (removed), Mr. Nathaniel Nichols, Miss Sarah Nichols, Mrs. Brockhurst (died Nov. 29, 1785), Mr. Wm. Roberts, Mrs. Roberts, Mr. John Southall (died June, 1783), Mr. Jas. Penn, Mrs. Penn, Widow Elizabeth Guest, Mrs. Norris, Jos. Turner, Mrs. Turner, Rev. Mr. Orton (died July 19, 1783), Mrs. Jane Holland (removed), Mr. Edward Griffith (died), Mrs. Griffith (died Oct. 1st, 1786), Miss Hannah Griffith, Mr. Thos. Read, Mrs. Read, Mr. Francis Edge, Mr. Daniel Edge, Mrs. Burford, Miss Benyon, Stephen Lea, Wm. Stockall, Thos. Pointing (removed), Mrs. Pointing (removed), Edward Wright, Amy Wright, Widow Ann Lea, Mrs. Phœbe Wellings, Mrs. Bury. Added since the separation:—Mr. Thos. Williams (receded), John Willis, Mrs. Willis, Edward Crane, Miss Mary Bailey (died Feb. 1, 1786), Miss Ann Penn, Miss Elizabeth Penn, — Chatterton, Mrs. Fawcett, Dr. Abraham Wilkinson, M.D., Mr. and Mrs. Gentleman, Miss Mary Fawcett, Miss Ann Fawcett, Mrs. Hatton. Dec. 5, 1784, John Kindon, Miss Simms (removed to Bath), Miss Mary Gentleman, Miss Sarah Bache* (removed to Worcester). 1785—Mrs. Mary Butler, Mr. Joseph Butler, Mrs. Cox, Mrs. Flimm, Mrs. Bell, Mrs. Ann Jerome, Miss Lyd. Richardson, Miss Lucy Green, Mr. Burford, Mrs. John Norris, Mary Hill, Miss Pike, John Evans, Miss Pickard, Mr. Teveral, Philip Griffin (died Dec., 1785), Margaret

*The Hymn writer. See Dict. Nat. Biog.

Griffin, Elizabeth Crane. 1786—Robert Redding, Thomas Payne, Mary Jones, Mary Evans, George Brookes, John Norris, William Macklow, James Bell, Eliz. Bell

LIST OF MS. AND OTHER BOOKS BELONGING TO THE NEW
MEETING CONGREGATION.

LIST OF BOOKS IN THE VESTRY SAFE.

1. Church Book, written about 1785.
2. Pew Book.
3. Communicants and Catechumens.
4. Baptismal Register, 1727—1782, complete. Incomplete after that date, and mixed, containing some marriages as well.
5. Original Book of High Street Charity Schools, Sep. 29, 1758.
6. Chapel Treasurer's Book, Vol. I., Sep., 1785—June, 1852.
7. " VOL. II., July, 1852—Oct., 1879.
8. Minute Book of Mather's Trust, Dec., 1732—Dec., 1838.
9. Book, containing List of Names of Boys educated at the Pearsall Grammar School, numbering about 430.
10. Book containing slips and cuttings, etc., collected by Rev. Edward Parry during his ministry.
11. Minute Book of Day Schools, Feb. 5, 1863—Feb. 2, 1884.
12. Minute Book of Girls' School Committee, Nov., 1866—Dec., 1896. Incomplete; and later, a Minute Book for whole School.
13. Minute Book of "Sunday School Society," Jan. 27, 1829—June 11, 1832.
14. Ledger, Vol. I. June 24, 1862—Sep. 29, 1875.
15. " Vol II., Sep. 29, 1875—Sep. 29, 1881.
16. Guild Minute Book, Aug. 31, 1882—July 30, 1896.
Guild Clothing Book, containing list of articles given away.
17. The Severn and Fry MSS. and Papers (reproduced in this Book).
18. Lecture, "Unitarian Christianity," by Matthew Gibson, Oct. 28, 1855.
19. Sermon, "Folly of Trusting in Men," Rev. T. L. Claughton, M.A., 1855.
20. Discourse, "Popular Comic Preaching," by Rev. E. Parry, Jan. 24, 1858
21. Catalogue of Books in Library, 1849.
22. Sermon, "Delivering Grace in Time of Danger," by John Barrett, Sep. 24, 1792.
23. Bound copy of Record, June, 1880—Nov., 1893 Incomplete.
24. Wardens' Minute Book, Oct. 24, 1871—Oct. 20, 1895.
25. Account Book of Benevolent Fund, 1878—1886.

The original Baptismal Register was sent to Somerset House, by Rev. John Taylor, Jan. 24, 1837. It is bound in rough brown leather, 13in. long and 8in. broad. Gentleman baptized 131, last entry being May 25, 1795. Severn baptized 52; last entry March 2, 1806. Lane baptized 15; last entry Aug. 9, 1809. Fry baptized 100; last entry Jan. 5, 1836. The name of J. B. Smith does not once appear.

[Above note from Mr. G. Eyre Evans, Dec., 1897.]

See also Dissenters' Chapels Bill Debates, 1844, p. 281. Speech by Mr. Godson, and note thereon.

LIST OF BOOKS IN MR. W. H. TALBOT'S POSSESSION.

LIST OF BOOKS IN MR. W. H. TALBOT'S POSSESSION.

1. Vol. of Joseph Read's Charity, dated 1709, being the only volume, and still used for Minutes.
2. Vol. of Edward Butler's Charity, dated 1718, being the only volume, and still used as Minute Book.
3. Vol. II. of Mathers and Crane's Charity, dated 1858.
[Vol. I., dated 1731, being in Vestry Safe.]
4. "Pearsall's Trust and Crane's Trust." Vol. II., 1875.
5. Treasurer's Book of Provident Society, Vol. I., 1790—1816.
6. " " " Vol. II., 1820—
7. Steward's Book " " Vol. I., 1790—1831.

8. Chairman's Book from 1790 and Steward's from 1836, being one volume of Provident Society.
9. Steward's Book of Provident Society from 1850—1873.
10. "Kidderminster New Meeting Provident Society Minute Book," Jan. 13, 1874—
11. "Meetings of the Congregation," from Nov. 11, 1798, to Sep. 24, 1871, being the original Minute or Order Book of the Church.
12. "The Order Book of the Trustees for the Presbyterian Meeting House, Kidderminster," Oct. 29, 1868—
13. "Bishop Hall's Charity," 1726—
14. "Bishop Hall's Cloathing and Bible Charity," 1814—
15. Cash and Account Books for Chapel Alterations and Extension in 1883.

LIST OF BOOKS IN MR. JOHN STOOKE'S POSSESSION.

1. "Mr. Pearsall's School, 1797," being the original Trustees' Book. Date outside in gilt.
2. "Mr. Pearsall's Trust," being the second volume of the above Trust, with date inside—1877—in writing.
3. "George Talbot's Trust, 1869."
4. "Kidderminster New Meeting Charity Schools" Treasurer's Book, Jan., 1826—1872. Vol. I.
5. Do. do. Vol. II., 1872—1889
6. "Abstract Book," whilst under the Kidderminster School Board.

LIST OF BOOKS IN MR. T. C. PAYNE'S POSSESSION AS STEWARD OF THE PROVIDENT SOCIETY.

1. Steward's Book of Receipts and Disbursements April 1, 1845—Feb. 21, 1853
2. " " " " Jan. 12, 1853—Oct. 1, 1867
3. " " " " Oct. 2, 1867—Oct. 4, 1881
4. " " " " Oct. 10, 1881—

IN MISS PARKES'S POSSESSION.

1. Sunday School Cash Book, Dec. 22, 1870—

IN MRS. ARTHUR HOPKINS'S POSSESSION.

1. Minute Book of Girls' Club, Jan. 28, 1882—

IN MR. JOSEPH HIGHFIELD'S POSSESSION.

1. Guild Minute Book, Vol. II., Sep. 3, 1896—

LIST OF BOOKS IN POSSESSION OF THE SUNDAY SCHOOLS.

1. Roll of Girls' School—	5. Roll of Girls' School—
Jan., 1875—March, 1881	Jan., 1886—Dec., 1887
2. Do. April, 1881—June, 1884	6. Do. Jan., 1888—Dec., 1889
3. Do. July, 1884—Sep., 1885	7. Do. Jan., 1890—March, 1892
4. Do. Oct., 1885—Dec., 1885	8. Do. April, 1892—March, 1894
1. Roll of Boys' School	4. Roll of Boys' School
April 18, 1858—June 23, 1867 [No Register between these.]	July 1, 1877—March 27, 1881
2. Do. Oct. 6, 1867—Dec. 29, 1872	5. Do. Jan. 2, 1881—Dec. 27, 1885
3. Do. Jan. 5, 1873—June 24, 1877	6. Do. Jan. 3, 1886—Dec. 29, 1888

SUNDAY SCHOOL MINUTE BOOKS.

Vol. I. Jan. 10, 1855—May 6, 1856	Vol. IV. Jan. 29, 1875—June 24, 1883
II. Oct. 21, 1861—June 5, 1864	V. June 29, 1883—April 4, 1890
III. Aug. 6, 1865—Dec. 22, 1874	VI. April 18, 1890—Sep. 4, 1897
	Vol. VII. Oct. 9th, 1897—

LIST OF BOOKS IN THE POSSESSION OF THE DAY SCHOOL MASTER AND MISTRESS.

1. Log Book of Boys' School, Vol. I. June, 1863—April, 1886
2. " " " Vol. II. May 3, 1886—
3. Log Book of Girls' School, Vol. I. June, 1863—May, 1885
4. " " " Vol. II. May 11, 1885—

LIST OF SUBSCRIPTIONS TO THE FUND FOR
REBUILDING THE SCHOOLS, 1865.

	£ s. d.		£ s. d.
Profit from Bazaar	162 14 0	P. H. Lawrence, London	5 0 0
The Brotherly Society	100 0 0	Edward Enfield, London	5 0 0
The Provident Society	100 0 0	Frank Evers, Stourbridge	5 0 0
Henry Talbot	50 0 0	A Friend	5 0 0
William Talbot	50 0 0	William Enfield, Nottingham	5 0 0
Mrs. Grant, Manchester	50 0 0	James Yeates, London	5 0 0
Rev. W. Mountford, U.S.A.	30 0 0	Mark Phillips	5 0 0
Josiah Mason, Birmingham	25 0 0	W. C. Wood, Dudley	5 0 0
Miss Lawrence, Leamington	20 0 0	Miss Holt, Liverpool	5 0 0
G. G. Woodward	20 0 0	W. Sextus Harding, B'ham	5 0 0
W. G. Hopkins	20 0 0	Samuel Thomas, Redditch	5 0 0
Samuel Fawcett	20 0 0	Russell Scott, London	5 0 0
Mrs. Hy. Hollins, Manchester	20 0 0	J. T. Lawrence and Miss Lawrence, Birmingham	5 0 0
Savings Bank Fund	11 2 6	John North & Sons	2 10 0
Dr. Carpenter's family, Brist'l	18 17 0	George Duncan	2 10 0
George Hopkins	10 0 0	Albert Cowell	2 2 0
Clement Watson, London	10 0 0	Robert Chadwick	2 2 0
D. W. Goodwin	10 0 0	—Brinton	2 2 0
Col. White, M.P., London	10 0 0	Oliver Giles	2 2 0
Mrs. Chas. Talbot, B'ham	10 0 0	A Friend (James Humphries)	2 2 0
George Talbot, Leeds	10 0 0	Samuel Broom	2 2 0
Mrs. Scott, Stourbridge	10 0 0	Edward Broadfield	2 2 0
Herbert Broom, London	10 0 0	Moses W. Knowles	2 2 0
Miss Yeates, Liverpool	10 0 0	John Long, Knutsford	2 2 0
William Green	10 0 0	Richard Greaves, Warwick	2 2 0
Jane Matthews' Trustees	10 0 0	Dr. Roden	2 2 0
C. D. Badland	10 0 0	Messrs. Baldwin, Stourport	2 2 0
Richard Thompson	10 0 0	Miss Follows	2 0 0
Archibald Kenrick, B'ham	10 0 0	Jude Turton	2 0 0
John Arthur Kenrick	10 0 0	Alfred Heath	2 0 0
Collection at Chapel	11 2 6	William Watson, London	2 0 0
Further proceeds, Bazaar	9 5 0	John Squires	1 10 0
Card Collections	6 6 6	W. Cookson	1 10 0
A. Grant, M.P., London	5 5 0	Charles Jecks Dixon	1 1 0
Thos. Pargeter, Stourbridge	5 0 0	Henry Griffiths, London	1 1 0
John Lee, Kinver	5 0 0	H. T. Woodward	1 1 0
J. P. Brown-Westhead	5 0 0	Joseph Worth	1 1 0
John Watson	5 0 0	—Lewis	1 1 0
Stooke Brothers	5 0 0	W. T. Woodward	1 1 0
George Holloway	5 0 0	Edward Perrin	1 1 0
N. T. Lawrence, London	5 0 0	Herbert P. Southey, London	1 1 0
Joseph Kiteley	5 0 0	Henry Lea	1 1 0
Richard Watson, Bradford	5 0 0	William Bucknall	1 0 0
Miss Ellis, Leamington	5 0 0	T. S. Bucknall	1 0 0
R. K. Lumb, Cheltenham	5 0 0	“A Repentant”	1 0 0
R. J. Ransom	5 0 0	—Wimbury	1 0 0
J. & T. Steward	5 0 0	B. and J. Arnold	1 0 0
Mrs. Gledhill	5 0 0	William Arnold	1 0 0
Miss White	5 0 0	—Deakin	1 0 0
Thomas Lea	5 0 0	Rev. S. Bache, Birmingham	1 0 0
Pemberton Talbot	5 0 0	Mrs. W. Brinton	1 0 0
H. R. Willis	5 0 0	Henry Saunders, junr.	1 0 0
John Thompson	5 0 0		

	£	s.	d.		£	s.	d.
Benjamin Alcock ..	1	0	0	William Paton ..	0	10	0
E. F. Flower, Stratford ..	1	0	0	Thomas Painter ..	0	10	0
James Heywood, Manchester ..	1	0	0	John Fawke ..	0	5	0
Dr. Hopkins, Jersey ..	1	0	0	J. Gibbons ..	0	5	0
George Haycock ..	1	0	0	Joseph Cooper ..	0	5	0
James Minifie ..	0	10	6	Henry Wilkes ..	0	5	0
William Turton ..	0	10	6	George Barker ..	0	5	0
William Minifie ..	0	10	0	— Yeates ..	0	4	0
Sarah Blakeley ..	0	10	0	— Colsey ..	0	2	6
Isaiah Jevons ..	0	10	0				
Thomas Adams ..	0	10	0	Total ..	1111	18	0
Thomas Bale ..	0	10	0				
— Bland ..	0	10	0				

CHAPEL AND SCHOOLS IMPROVEMENT FUND, 1883.

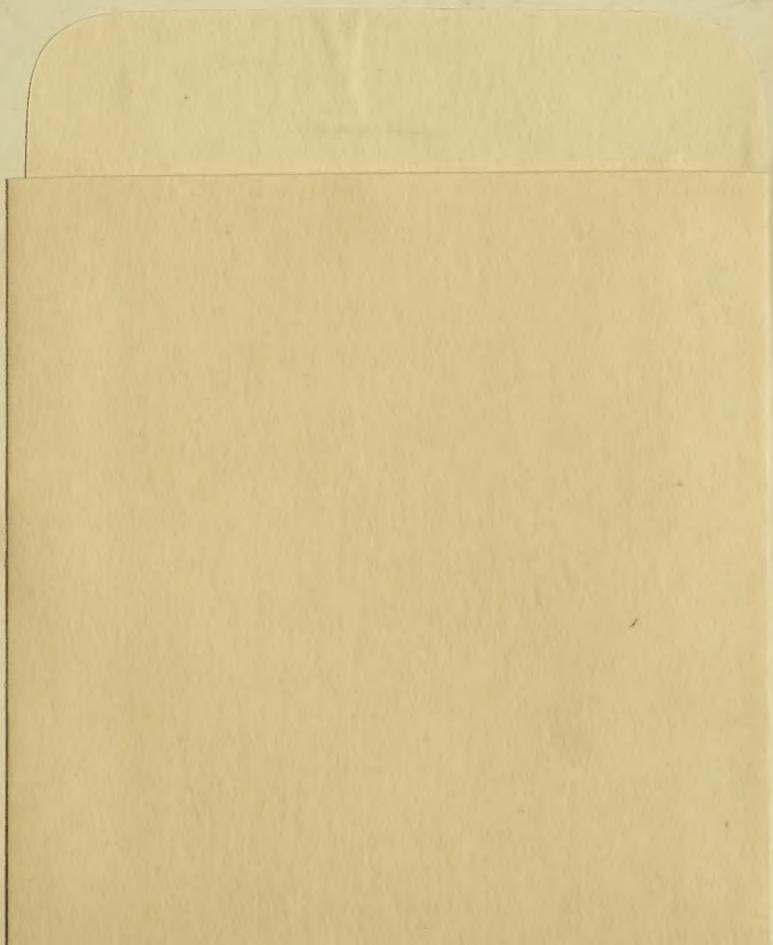
	£	s.	d.		£	s.	d.
Anslow, D. ..	6	6	0	Day School Funds ..	50	0	0
Ayres, W. ..	5	5	0	Deakin, C. W. S., Kings Norton ..	1	1	0
Allen, Miss ..	0	10	0	Dancing Class ..	1	2	6
Arnold, W. ..	15	15	0	Eve, Richard, Aldershot ..	5	5	0
Allin, Miss, Gothersley ..	2	2	0	Evans, G. Eyre, Liverpool ..	0	5	0
Adams, Mrs. (the late) ..	1	1	0	Fletcher, R. J., Ashton ..	5	0	0
Ainsworth, Mrs. ..	0	10	0	Friends in the South ..	2	2	0
Adkins, W. ..	0	10	0	Friend, A ..	1	0	0
Anonymous ..	25	0	0	Ditto ..	2	2	0
Booth, Jas., Nottingham ..	5	0	0	Football Club ..	2	2	0
Booth, Mrs. (the late), Swinton ..	5	0	0	Gittins, Jesse ..	5	5	0
Bucknall, T. S. ..	2	2	0	Girls' Club ..	4	11	3
Burton, W. S., Stalybridge ..	2	2	0	Girls' Entertainment ..	5	19	6
Brooks, J. H., Dukinfield ..	1	1	0	Green, W. H. ..	5	5	0
Blakeley, Mrs. ..	1	0	0	Gittins, J., Aston ..	1	1	0
Barker, G., senior ..	1	0	0	Holloway, Geo. ..	31	10	0
Badland, Miss Jane ..	6	0	0	Hatton, Miss ..	11	0	0
Badland, Miss C. ..	6	0	0	Hatton, Miss Ann ..	15	0	0
Badland's Class, Miss C. ..	5	1	7	Horsfall, W. ..	21	0	0
Badland, Miss ..	5	5	0	Hughes, Chas. ..	2	2	0
Rev. W. Brooke, London ..	2	2	0	Hollins, Wm., Mansfield ..	21	0	0
Boys' School ..	0	2	1	Hodgson, W. H. ..	15	15	0
Bachelors' Tea Parties (2 yrs) ..	13	0	0	Hopkins, A. ..	1	1	0
Cowell, Albert ..	75	0	0	Holland, Chas., Wrexham ..	2	2	0
Crannidge, Miss ..	5	0	0	Harding, W. S., Edgbaston ..	5	5	0
Cave, Miss ..	3	3	0	Harding, Chas., Edgbaston ..	5	5	0
Coates, Miss ..	10	0	0	Hollins, Samuel ..	100	0	0
Christmas Carolers ..	4	4	0	Hardiman, Kate, Miss ..	5	0	0
Carpenter, Estlin, Prof. London ..	1	1	0	Hardiman, Chas. ..	3	3	0
Caddick, E., Birmingham ..	10	0	0	Holt, Miss (the late) L'pool ..	5	0	0
Colsey, F. ..	5	0	0	Horsfall, Richard ..	1	1	0
Chamberlain, J., M.P., Birmingham ..	5	0	0	Hepworth, B. ..	30	0	0
Chapel Funds ..	30	0	0	Hamilton, R. L., London ..	1	1	0
Clarke, Mrs., Newcastle ..	0	10	0	Isaacs, G. T. ..	30	0	0
Crannidge, Chas. ..	5	0	0	Isaacs, Chas. ..	30	0	0
Cole, Moses ..	2	2	0	James, C. H., M.P., Merthyr ..	1	0	0
Dramatic Performances ..	12	5	0	Ingham, Mrs., Ashton-under- Lyne ..	5	0	0
				Jones, C. W., Liverpool ..	5	0	0
				Kenrick, W.M.P., Edgbaston ..	5	0	0

	£	s.	d.	£	s.	d.		
Kenrick, J. A., J.P.. ditto ..	5	0	0	Talbot, Mrs Charles, Edg. baston	..	5	0	0
Lawrence, N. T., London ..	5	0	0	Talbot, Miss F., Class	..	0	9	0
Lee, Miss, Kinver ..	3	0	0	Winterbotham, A, Manches- ter	..	5	0	0
Lawrence, Sir J. C., Bart., London ..	..	5	0	Ward, W., Oldham	..	1	0	0
Lawrence, Ald.	..	5	0	Watkins, Mrs	..	3	0	0
McCance, Miss ..	..	10	0	Walters, A. L., Newcastle ..	0	10	0	
Michelson, R. E. ..	..	0	10	Wellings, John, Hampstead	5	5	0	
Morley, J. ..	..	0	2	Wilkes, Henry	..	5	0	0
Manfield, Mrs., Nottingham	1	1	0	Winslow, Miss, London ..	..	0	10	6
Martineau, Dr. Jas., L.L D., London ..	..	10	0	Walker, Mrs	..	3	0	0
Meade-King, R. R., L'pool	2	0	0	Walters, Rev. W. C., Class	24	16	0	
Nettlefold, Fred., London ..	20	0	0	Ward, J., Manchester	..	0	10	6
North, John ..	..	3	3	Winbury, Miss H.	..	3	3	0
North, Miss E. ..	..	3	3	Withall, W. C.	..	5	0	0
North, Walter ..	..	5	0	Walters, Rev. W. Carey ..	35	0	0	
Odgers, Dr., London ..	..	1	1	Winbury, Wm ..	..	10	10	0
Oldland, G. W. ..	..	12	10	Winbury, Chas.	..	5	5	0
Payne, W. ..	..	2	2	Underwood, Elijah ..	..	2	0	0
Peyton, Rd., Edgbaston ..	..	2	2	Youngjohns, Miss ..	..	0	5	0
Preen, Harvey ..	..	10	10	Profits from Bazaar ..	666	9	11	
Social Congregational Society ..	..	3	12	Ditto Sale of Work ..	73	11	6	
Price, W. E., Gloucester ..	..	1	0	Balance of Bazaar account ..	5	13	8	
Parry, E. (in Advertisements of Bazaar) ..	..	6	6	Collections (less Exs) ..	78	16	3	
Potter, H., Miss ..	..	0	10	Repaid from Chapel Fund ..	80	0	5	
Rathbone, W., M.P., L'pool	5	5	0	Interest by Bank, 1883 ..	..	2	5	10
Roden, Joseph ..	..	4	4	A. W. Worthington ..	..	5	0	0
Robberds, Rev. J., B.A., Cheltenham ..	..	5	0	— Osborne ..	..	0	10	0
Reynolds, Rev. W., Belfast	0	5	0	Ministers' Meeting ..	..	0	15	0
Reynolds, J. ..	..	0	1	Tithe ..	..	0	5	0
Rea, J. ..	..	10	0	Donations from New Meet- ing Chapel Funds ..	25	0	0	
Robinson, G. C. ..	..	5	5	George Hopkins ..	..	10	0	0
Service of Song ..	..	2	14	Dramatic Entertainment ..	6	7	0	
Seeley, Captain ..	..	1	1	Miss Florence Talbot ..	..	0	10	0
Smith, Mrs. Brooke, Edg. baston ..	..	1	0	Mrs. Bevan ..	..	5	0	0
Social Union ..	..	1	1	Miss Ida Talbot ..	..	0	10	0
Smith, Miss Jemima, Lond.	10	0	0	Miss Stooke's Class (extra) ..	1	10	0	
Stooke's Class, Miss ..	..	12	0	Bachelor's Tea ..	..	7	0	
Swanwick, Miss, London ..	..	5	0	Dancing Class ..	..	1	9	6
Stansfield, G. ..	..	9	9	Choir Concert ..	..	2	1	0
Stooke, John ..	..	105	5	Donation from Sunday Schools ..	..	5	0	0
Stooke, Miss ..	..	10	0	Charles Isaacs (donation) ..	..	5	0	0
Stooke, Miss A., Class ..	..	1	7	Entertainment Fund ..	..	5	0	0
Sunday School Funds ..	..	10	0	Store (sold) ..	..	0	10	0
Sunday School Soiree ..	..	3	0	Social Entertainment ..	..	5	14	7
Talbot, Mrs. ..	..	100	0	Mrs. William Talbot (dona- tion) ..	..	1	1	0
Thornton, Miss ..	..	2	0	Girls' Club Donation ..	..	2	0	0
Thornton, Miss Kate ..	..	2	0	Ladies' Sewing Society ..	..	5	0	0
Talbot, Miss Ida ..	..	3	3	Mrs. F. Kitson ..	..	5	0	0
Talbot, Wm ..	..	30	0	Mr W. H. Hodgson ..	..	4	0	0
Talbot, W. H. ..	..	40	0	Bachelors' Tea ..	..	2	3	5
Talbot, Mrs, Class ..	..	2	1	Miss Thornton ..	..	5	0	0
Tate, H., London ..	..	10	0	Mr. and Mrs. Horsfall ..	..	5	0	0
				T. Cave ..	..	3	0	0

	£	s.	d.		£	s.	d.
Miss Winwood ..	1	0	0	Miss E. Badland's Recreational Class ..	1	0	0
Sale of Work, per Mrs. Robinson ..	2	2	1	Mr. and Mrs Winbury ..	3	0	0
A Friend, Bewdley ..	0	0	3	John Stooke ..	10	0	0
Collections ..	17	7	0	Charles Hughes ..	10	0	0
Lessees ..	2	12	6	Thomas Painter ..	0	13	0
Mr. and Mrs. Thomas ..	1	0	0	Mrs. Talbot ..	30	0	0
Miss Rowlands ..	2	0	0	Mrs Green (The Copse) ..	10	0	0
Miss Stooke ..	5	0	0	H. Stringer ..	2	0	0
Sale of Work, per Miss Stooke ..	0	3	4	Benjamin Hepworth ..	10	0	0
Mr and Mrs. Robinson ..	5	0	0	C. Stainer ..	2	2	0
Proceeds of "Welcome" Meeting ..	16	19	7	H. Bourne ..	0	10	0
M. Devellen ..	5	0	0	Mrs. Snell ..	1	0	0
W. H. Green ..	5	5	0	W. H. Talbot ..	5	0	0
Mrs. Blagbro' ..	1	1	0	John Green ..	1	0	0
A Cowell ..	30	0	0	Donation Box ..	3	0	10
George Hopkins ..	5	0	0	Boys' Sunday School (£10 guaranteed) subscribed £5 0s. 7d.; made by Exhibition £20 ..	25	0	7
Arthur Hopkins ..	1	1	0	Paid by Chapel Treasurer to Balance Account ..	0	6	4
Collections ..	2	11	2	Total ..	£2629	19	1
Charles Isaacs ..	15	0	0				
Miss Isaacs ..	2	0	0				
Mrs. Rea ..	1	0	0				
Egroege ..	5	0	0				
Misses Badland ..	20	0	0				

RICHARD EVE'S TRUST.

As the last sheets were going to press, information was received to the effect that by the will of the late Richard Eve, Esq., of Aldershot, the sum of £500 had been left to the New Meeting congregation upon trust, the income from which is to be devoted to the augmentation of the minister's stipend. Mr. Eve died on Friday, July 6, 1900. For a full account of his life, see *Shuttle*, July 7th, 14th, 21st, 1900.



DO2591414Q



Duke University Libraries